THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For APRIL, 1805.

Poeticæ itaque, propoſitum aut duplex, aut ex duobus alterum, vulgo ſtatuitur; nimirum aut Prodeſſe, aut Delectare, aut etiam Utrumque. Mallem equidem Utilitatem ſolummodo, quaſi ultimum ejus finem, ſtatuiſſent; Delectationem vero, quaſi rationem et viam, per quam ad iſtum finem unice perveniret; ita ut judicaretur prodeſſe Delectando.

LOWTH PRÆL. PRIMA.

ORIGINAL CRITICISM.

Conſiderations on the general Conditions of the Chriſtian Covenant, with a View to ſome important Controverſies. By [the Reverend] Joſeph Holden Pott, A. M. Archdeacon of St. Alban's. Rivingtons. 1803.

THAT we have not at an earlier period preſented our readers with an analyſis of a work calculated to lay down fixed principles of truth, to do away miſconception on ſome very important doctrinal points, and to blunt the edge of the controverſial ſword has been on our part occaſioned by a delay, perfectly accidental and unavoidable. Anxious as we are to ſhew reſpect to every writer of eminence who ſubmits his opinions to the deciſion of the public, the Archdeacon of St. Alban's is one of the laſt perſons living, to whom, as a writer, or as a man, we would wiſh to be thought indifferent, or inattentive.

The object of our author is to collect into one view the conditions of the Chriſtian covenant, REPENTANCE, FAITH, and OBEDIENCE, as they are delivered in the prime propoſals of the Goſpel—I. By John the Baptiſt. II. By Our Saviour. III. By the Apoſtles. Some of the moſt important of them he recites by way of preliminary to the main doctrine which he would eſtabliſh, with this unanſwerable deduction, "That the ſeveral parts and offices of Chriſtian duty, to what grace ſoever they belong, will have their eſtimate, and will find their reward in a due proportion, according to their covenanted privilege in Chriſt Jeſus."

He then proceeds to apply this teſt to a leading branch of Chriſtian doctrine, and to conſider how the maintaining the conditions of the covenant will affect the queſtion of *juſtification by faith only*. And this he very clearly and accurately diſtributes into three diſtinct propoſitions; in which he inveſtigates the queſtion.

Firſt, "As the term juſtification by Faith implies the whole method of juſtification under a covenant of grace, in which the merits of another form the true ground, and only valuable cauſe, of our acceptance before God."

II. "The next ſenſe in which we are truly ſaid to be juſtified by Faith, is that in which Faith appears as the leading principle of conduct."

III. "The third ſenſe in which Faith may be ſaid to ſtand alone, is that in which Faith hath a peculiar office in the work of juſtification; 'which office,' as our Homily obſerves, 'no other Chriſtian grace can ſo properly be ſaid to have.'"

With each of theſe methods of explaining the ſcriptural doctrine of juſtification by faith, he proves that the terms of the Chriſtian covenant are perfectly compatible.

As to the firſt rule, which confines itſelf to the vicarious atonement of Chriſt, and the effect of that atonement as tending to our juſtification, he ſays, that

"Thoſe unſpeakable advantages are procured for us by another's merits; that they are beſtowed only for his ſake, and purchaſed at a price to which we contribute nothing; though the ſame gifts be coupled with ſuch terms as are inſeparable from the nature of a ſtate of trial, and from the moral character of man."

And that "the conditions of the Chriſtian covenant are perfectly compatible with the ſole ſufficiency of the Redeemer's merits in the work of juſtification here conſidered."

He adds, that this is by no means a nice or ſubtle diſtinction. Nothing can be more perfectly intelligible than the difference between the CAUSE and the CONDITION of our hope; and attention to this one point ſolves a queſtion which has exerciſed the pains of many, and reconciles with eaſe the ſuppoſed diſcordance between the ends of revealed truth in the mouth of two of its moſt diſtinguiſhed witneſſes.

"St. Paul aims his reaſoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they truſted. St. James addreſſes Chriſtian converts who admitted the true ground of ſalvation, but wanted to get rid of the conditions of the Goſpel, contending that faith might ſerve without works of probation.

"He confines his remarks to that which was called in queſtion, the Conditions of the Goſpel. He does not, as ſome would have him, profeſs to ſhew, that there is one mode of juſtification before God, and another before men, concerning which diſtinction there is not a ſyllable in his diſcourſe; nor does he intimate, as ſome alſo ſuppoſe, that good works will follow faith by inevitable conſequence. He ſuppoſes rather

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from the very caſe of thoſe whom he reproves, that men might believe, and ſtop ſhort in their belief. He therefore proves that obedience muſt be added to faith, upon the ſame grounds of choice and trial, with the ſame voluntary proſecution of the terms of our engagement, and in order to the ſame end."

Did this acute and luminous ſtatement require any adventitious ſupport, we could with pleaſure call in aid the ſtrong and valuable teſtimony of the truly apoſtolic Biſhop Horne, as delivered in his admirable ſermon before the Univerſity of Oxford, on James ii. 24, reprinted in the fifth volume of his Sermons. We have, with infinite ſatisfaction to ourſelves, conſidered the Archdeacon's arguments in the work before us, ſide by ſide with thoſe of the learned and excellent prelate; to do juſtice to the coincidence and harmony of opinion between theſe eminent men, it would be neceſſary to tranſcribe almoſt the whole of his lordſhip's elaborate diſcourſe. We content ourſelves therefore with referring our readers to the Biſhop himſelf, who has indeed laid down the doctrines inculcated by the Archdeacon of St. Alban's with ſuch pure preciſion and ability, as might be deemed to ſuperſede all neceſſity for further diſcuſſion on a point which ſhould ſeem decided once for all, and for ever. But hereſies, (as this venerable writer obſerves) however defeated, however triumphantly anſwered, are only ſilenced for the time. They ſeem to make their periodical revolutions, in the Church, like comets in the heavens, now diſappearing, and now appearing again in their erratic and eccentric courſes, to ſhed a baneful and malignant influence on all around them. "The enemies of religion are awake; let not her friends ſleep."

Paſſing on to the ſecond ſenſe in which Faith is taken for the leading principle of the Chriſtian life, the Archdeacon obſerves that the miſconceptions which generally ariſe on this ſubject are encouraged by neglecting "to mark what has been diſtinctly pointed out, the difference of intent between that which is wrought by our Redeemer, in order to procure acceptance for us by its own worth; and that which is required of the believer in compliance only with the terms upon which ſuch benefit is beſtowed. The firſt is the only meritorious ground or cauſe of our ſalvation; the ſecond is truly and properly the condition."

The ſame teſt may be applied to thoſe aſſertions of Scripture which declare ſo frequently that the grace of God is freely given; and here our author canvaſſes, with infinite ability, the doctrine of election.

"In order," ſays he, "to point out more diſtinctly that their privileges did not follow the claim of merit on the part of any among men, or the order of nature in their families, God frequently preferred the younger to the elder, and declared his purpoſe before the birth of thoſe who were to be the depoſitaries of his favour, and the accepted ſervants of his houſehold. Both theſe circumſtances were manifeſted in the choice of Jacob, who was preferred to Eſau, the younger to the elder, and that when neither

ther were yet born: but it is clear according to this view, of what nature the privilege was which was extended both to Israel, and his descendants, as a body. It was not the privilege of personal sanctification, it was not an absolute election or determination to eternal life. For the tender of eternal life is always suspended on conditions; and most certainly the grant of it did not reach to all those who were comprehended in one choice as an elected people, since many of that number lived and died in open trespass."

We recommend the scriptural illustrations from Moses and the prophets in support of the rules thus laid down, to the particular attention of our readers, as forming a body of evidence which no sophistry can weaken, no controversy can overturn.

That there are single texts and passages of scripture which, "if viewed apart, and construed strictly by our idioms, and in the sense which such expressions bear with us, may seem to speak of an arbitrary work of grace, and of rejection without respect to terms or conditions, or to any course of trial and probation," he admits, but he claims that these passages carry that scriptural meaning, by which,

"According to a peculiar form of speech, God is said to do that which cometh to pass even by the use of means which are calculated for another purpose, but which are wilfully perverted from their end by human folly. Such idioms are common in the sacred language, and certainly do not convey the same meaning which the same expressions would carry in our use of such phrases. The merciful Redeemer would never mock the misery of men utterly incapable of profiting with the light."

In the last place he applies the text exhibited in the foregoing instances to the doctrine of ASSURANCE; by which if no more were meant than the witness of the conscience in not condemning those who examine themselves and their lives by the precepts of the Gospel, such confidence not only leaves room for the conditions of the Christian covenant, but itself completely depends upon them, and is framed with respect to them.

In no part of this work is the Archdeacon more successful, than where he states the danger of referring tokens of spiritual growth to the workings and impressions of the mind, as drawn from particular perceptions. Copious as we have been in our extracts, we cannot resist the desire of submitting the following passage to the judgment of our readers.

"Can any thing be more various than what different persons may require in evidence, when particular perceptions are made the tests of the work and influences of divine grace? If such are the proofs to be demanded, one man may lay the stress upon the joy which he finds in believing; and may allow no person to be safe who does not possess this glad testimony in his heart. Another may place the whole witness of his hope in tribulation and anxiety of spirit; refusing to admit any to that privilege who displays a cheerful countenance, or enjoys a contented frame of mind. Such conclusions as these have been often drawn, and have

have been preſſed with the moſt imperious earneſtneſs upon the conſcieuces of men. But it is eaſy to conceive the conſequences which will follow from eſtabliſhing ſo vague and fanciful a ſtandard in a matter ſo important. The beſt among men have at times complained of an heavineſs of ſpirit which their moſt earneſt efforts have hardly enabled them to ſhake off. This has been the thorn which ſome have felt in every age, even amidſt our earneſt endeavours to purſue the ways of grace and truth, of duty and religion, and amidſt the largeſt evidence of a regular and holy life. How diſtreſsful and injurious will it be to ſuch perſons, if they ſhall be told to look for the tokens of their ſpiritual hope in a lofty confidence; in ſpiritual joy; in numberleſs ſenſations which others, not more ſincere, may feel, but which do not fall to their ſhare. This ſnare has entangled many. Numbers have gone ſorrowing through life, beſet with fears, and troubled with uneaſy doubts, becauſe they could not boaſt of thoſe perceptions which were never demanded from the firſt converts to the faith at their admiſſion to the ſtate of grace, and upon which the ſubſequent examination of the heart was never intended to be placed. On the other hand, many have abounded in a lofty confidence, accompanied with too great mixtures of preſumption, when humility would have been much more becoming in their caſe. Again there are thoſe who, as was before obſerved, call for tribulation as a teſt of grace. They are ready to reprove a comfortable hope and a ſober proſecution of the ways of duty, as a reprobate ſecurity. They will tell thoſe whoſe lives and habits keep an uniform and even courſe that their religious ſervices are but empty forms, and that the cheerfulneſs of their views, and the calmneſs of their temper are plain tokens of the want of ſpiritual influences in their hearts, and fearful marks that they have no part or portion in the ſtate of grace.

"Thus when men attempt to draw the evidences of religious diſpoſitions and proficiency from things which have no common ſtandard in the word of God, the effect of ſuch miſtaken rules of judgement will be terrible to ſome, and of no benefit to others: it will tend to fill ſome with doubts and apprehenſions by which their improvement in the ways of duty will be much retarded; and it will beget in others an overweening confidence by which they will become blind to their principal defects."

The quotations from Biſhop Hall are directly in point, and we ſhould be happy to add the opinion of this celebrated father of our Church; but we have already tranſgreſſed our cuſtomary limits, and muſt therefore refer the public to the Archdeacon's work for the ſentiments of the learned Biſhop; ſentiments which will not be received with leaſt attention by thoſe who recollect that he was himſelf a member of the ſynod of Proteſtant divines who met at Dordrecht [Dort] in order to carry into effect plans of union, and to adjuſt controverſial points on which Lutherans and Calviniſts unhappily differ.

For the ſame reaſon we muſt deny ourſelves the pleaſure of making extracts from the learned notes and illuſtrations. Thoſe however, at Pp. 70, 83, 92, and 101, cannot be peruſed without their making a very conſiderable impreſſion on the mind of any perſon who is

aware of the high importance of the ſubject, and the momentous truths which it involves.

One paſſage, and only one more, we offer to the conſideration of our readers.

"What courſe can they purſue who diſlike the themes of controverſy, and particularly diſapprove them in the exerciſe of public teaching, where they ſerve to engender ſtrife, and to divide mens' minds? What courſe can they take who love and eſteem every zealous ſervant of the Lord for his work's ſake, and are ready to bear with ſuch as diſſer from them, to rejoice in all the good they do, and to concur with them in the joint labours of the ſame miniſtry, but are unwilling to be caſt out from all part and lot in the matter for the ſake only of ſuch differences? Muſt they ſit ſtill when many an effort is made to withdraw the hearts of thoſe committed to their paſtoral care, and to depreciate their inſtructions? Muſt they ſilently permit themſelves to be held out to the world as men who are either ignorant of Goſpel truths, or averſe from all ſound doctrine?

"Are they the doctrines of the Reformation which are called in queſtion? By no means. The ſame diſſerences which exiſt among us, exiſt in that Church whoſe errors have been caſt out ſo happily from our communion. The Dominican and Franciſcan, and more recently the Janſeniſt and Jeſuit, have the ſame variance between themſelves which we have. It is the old duſt of the ſchools which ſtill makes the cloud in which the ſcuffle is prolonged. It would perhaps abate the zeal of ſome for ſuch venturous ſpeculations if they would conſider from what ſources they have been chiefly drawn, and how little benefit is likely now to follow from reviving thoſe intricate and endleſs ſubtleties, and confounding them with the neceſſary grounds of Chriſtian faith."

And here we reluctantly take leave of a moſt able, zealous and orthodox advocate for the faith, whoſe various and diffuſive labours have embraced almoſt every branch of literature and taſte, but whoſe higheſt praiſe is certainly that of being among the firſt and beſt read of divines now living. He has conſidered THEOLOGY as ſomething, not to be the reſult of mere intuition; not the cheap and gratuitous attendant on the ſacerdotal habit and character; but as a ſcience, as a ſtudy, as the primary and neceſſary accompliſhment of a clergyman. He has engaged in the purſuit with arduous perſeverance and ſucceſs. He has not extracted his ſtore of knowledge from "the lateſt harveſt of modern ſectaries, there beginning where he ſhould have ended, but from the Catholic doctrines of the Chriſtian Church. He has drawn living water for the uſe of the ſanctuary from the pure ſprings of primitive antiquity, and not from ſuch as comes at ſecond or third hand from the lake of Geneva." Talents like thoſe of our author, ſo applied, ſeem to point him out as an object of favour to the diſpenſers of eccleſiaſtical patronage. At preſent we fear that his appointments in the Church are little more than nominal; while there certainly is no ſituation which can be adorned by honourable principle, high character, ſolid learning, ſound divinity, and a moſt correct and exemplary life, to which we ſhould not with pride and pleaſure welcome the Archdeacon

deacon of St. Alban's. But be this as it may, this faithful ſervant will not loſe his ultimate reward; he will meet with it in a better country, where virtues ſuch as his, *if they are not the cauſe, are at leaſt the condition of his hope.*

We had almoſt forgotten to mention the ſhort but elegant dedicatory addreſs from our author to his friend Dr. Gray, *prebendary of Chicheſter.* Happy are we to greet that learned and excellent divine by a title, connected with a ſituation of more conſequence in the Church; which, nevertheleſs (and preciſely for the reaſons alleged in the caſe of the Archdeacon of St. Alban's) we wiſh to conſider as the prelude to ſtill higher exaltation and emolument.

The Annual Regiſter; or, a View of the Hiſtory, Politics, and Literature for the Year 1802. 1 Vol. 8vo. Pages about 820. 10s. 6d. Otridge. 1803.

IN the courſe of our critical labours we have repeatedly animadverted on volumes of this performance. We have not reviewed the work in ſucceſſion, but we have noticed various portions, which mark its political principles and literary ability. Of the firſt we diſapproved highly, as the author, who ſeems to have conducted it for a ſeries of years, was evidently hoſtile to that plan of Antigallican and Anti-jacobin politics, which ſaved the country from revolutionary anarchy and dependance on the deſpotiſm of France. The principles of the writer however fluctuated a good deal, and it ſometimes ſeemed as if he had not fully made up his mind on ſeveral political queſtions. The ability of that ſeries of the Annual Regiſter, as ONE hiſtorical work, was liable to many objections. The author never appears to have the whole of his ſubject before him at once, but to take it in parcels as they came to hand. Hence there is a want of unity of deſign and execution in the reſpective volumes. Not one made you fully acquainted with the year that was handled, and all in conjunction did not contain a clear concatenated view of domeſtic and foreign relations and proceedings from 1790 to 1801. The period we believe undertaken by one gentleman.

But though this did not, like the Annual Regiſter of Burke, bear the legitimate marks of hiſtorical compoſition, and was far inferior as a ſound, uſeful and elegant narrative, to that with which the Meſſrs. Rivingtons followed up Dodſley's production, yet it really poſſeſſed a conſiderable degree of ability often very energetically employed, though not rarely, injudiciouſly managed. For that ſeries of years it was not an able work, but evidently the work of an able man; but the principles were extremely reprehenſible.

The volume before us bears every intrinſic mark of being executed by a quite different writer or writers, from the preceding ten or twelve. Its principles are much better, and its materials infi-

nitely worſe. We are ſorry to ſee an editor, or conductor, of evidently the beſt, religious, and political intentions, unhappily floundering beyond his depth.

The firſt and moſt important part of an Annual Regiſter is the domeſtic politics, and particularly the proceedings of parliament. The editor of ſuch a work is a yearly hiſtorian, who is bound by the ſame laws with other hiſtorians; and is not indiſcriminately to record every act that took place during the period, but to ſelect, digeſt, and arrange ſuch materials as may make the reader moſt completely acquainted with the nature, ſpirit, and objects of the perſons or bodies whoſe conduct affects the welfare of ſociety. It is the buſineſs of the annual hiſtorian, when about to take parliament for his ſubject, to open his work with an introductory view of the ſtate of affairs and parties; to explain the ſubjects which theſe naturally prepare for parliament; and thence more eaſily to proceed with a narrative, of which the reader has ſeen the grounds and outſets. In conſidering ſubjects of parliamentary diſcuſſion, a competent hiſtorian will claſs and diſpoſe them under their reſpective heads, and will preſent the ſubſtance of the arguments on both ſides in COMPRESSED NARRATIVE *more than detailed dialogue.* As this editor ſeems truly a well meaning man, we muſt inform him of a difference between two different claſſes of intellectual effort, which he ſeems to have totally overlooked. An HISTORIAN *and a newſpaper reporter are not identical terms in literature.* It would be one kind of talents which would repeat the words of members with all the interſperſions of—the right honourable gentleman—my learned friend—and other expletives, with perfect accuracy throughout a whole ſeſſion; and another, which would give a reader a view of what parliament had propoſed, had purſued, and had done in that ſeſſion. Sorry are we to ſay that this profeſſed hiſtorian is in the parliamentary part of his ſubject a mere common place reporter of debates, and that his whole domeſtic hiſtory, as far as refers to legiſlature, extending from page 1 to page 180, is neither more nor leſs than a repetition, with ſome abridgements, of what might have been every morning after debates, read in the Times, Chronicle, Oracle, Poſt, and Herald. This, which makes five-eighths of the hiſtory, we pronounce to be neither more nor leſs than compilations from newſpapers. The former editor did not deſcend to ſuch paltry modes. Indeed he had no occaſion, becauſe, though by no means a regular hiſtorian, he was vigorous and energetic. This poor man, who has tried his hand at 1802, muſt either be a reporter, or a ſtudent under reporters. Inſtead of giving the grand outlines and ſubjects of debate, the various turns it took, and the reſult of the whole; and alſo connecting it with other ſubjects of debate, he has made it his ſtudy to adhere to the *coſtume* of the gallery, and the very typographical arrangements of newſpapers. Like the reporters, he quotes the moſt petty and unintereſting circumſtances and obſervations. For inſtance, of what conſequence was it to the hiſtory of the year

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that Lord Bolton, in his ſpeech for an addreſs, ſaid, he would not diſcuſs the preliminaries becauſe they were not before the Houſe. What Lord Bolton, or any Lord did *not* do, when unneceſſary and impracticable, is no hiſtory. Two or three others expreſſed their ſentiments concerning the peace, but quite vaguely, and therefore were not deſerving of hiſtorical record. Our author entirely breaks the grand line of order, cauſe, and effect; and, like a reporter, adheres ſimply to dates. In the middle of the diſcuſſion of the peace, we are hurried away to the Ruſſian convention, of which we have no other account in this parliamentary *hiſtory* than what is faithfully extracted from the periodical journals. The queſtion of peace being at length reſumed, is preſented in the ſame repetition of report which conſtitutes the reſt of the parliamentary hiſtory. For example, of what importance is it to a reader of hiſtory to know that it was three o'clock before Mr. Addington roſe to ſpeak on the ſubject. This is totally inconſiſtent with the dignity of hiſtory, and merely a ſample of reporting goſſipping. There might be readers of newſpapers to whom the ſtatement of the hour might be agreeable the next morning, but it could be of no conſequence to a reader of hiſtory at the expiration of a year. Proceeding in a zigzag way our editor again takes up the Ruſſian convention, and alſo joins the thanks to the army of Egypt. Perſevering in his newſpaper model, he merely ſtrings together paragraphs and ſpeeches as they had been ſtrung together before; and we think every impartial reader who goes over his account of the peace, and the diſcuſſion with the Northern powers, will readily agree with us that this editor preſents no view from which we could, without much difficulty, learn the individual arguments which the different ſenators uſed; but we cannot from this Annual Regiſter find out in ſeries and connection on what grounds Meſſrs. Pitt, Fox, and Addington, ſupported the peace; and Mr. Windham, and Lord Grenville, oppoſed the peace. In this miſcellany we find a mere huddle of newſpaper reports. The 5th chapter opens the ſubject of free trade with India, which not being a topic of parliamentary debate, is beyond the knowledge of a reporter, and conſequently the reach of our editor. When he attempts a general view of this ſubject, he totally fails; but when he comes to the particulars of the debate he is ſafe enough, having only to follow the newſpapers.

The 6th chapter ſeems devoted to the concluſion of peace, the rejoicings thereon, and the ſending of ambaſſadors. We expected to have purſued the domeſtic hiſtory to a cloſe before the foreign opened, that two departments ſo diſtinct ſhould not be jumbled together. Our editor, ſtill true to his newſpapers, only minds dates, and conſiders that after Monday comes Tueſday. He therefore preſents no order in the diſpoſition of his ſtory. Without imitating his mode, our criticiſm ſhall carry his domeſtic hiſtory to the concluſion, and next proceed to his foreign.

Chapter the ninth introduces parliamentary proceedings, as before,

fore, entirely in chronological order; and copying from the reports, huddles together "Adminiſtration queſtioned as to the ſailing of the Breſt fleet, and the French recent acquiſitions—in the Lords and Commons—New ſpeaker—Printers and bookſellers petition.—Debate on the Prince of Wales's claims to the arrears of the dutchy of Cornwall.—Supply for two months.—Debate thereon—and on Mr. Robſon's charge of the inſolvency of government.—Debate on the American treaty bill.—Eulogium pronounced on the Duke of Bedford by Mr. Fox."—What a ſtrange farrago for an hiſtorian to make the contents of one of the chapters of his hiſtory. Any man competent to the taſk of writing an Annual Regiſter, would have conſidered the great heads of ſubjects that occupy parliament, aſſigned to each an appropriate department, and not jumbled heterogeneous topics. He would have taken one or two chapters for the peace, and diſcuſſed that queſtion completely; another for the Ruſſian convention, and the ſettlement with the Northern powers; and have finiſhed that inquiry, without intermingling any foreign matter. He would have devoted a chapter to our ſtate and ſchemes of finance. He would have devoted a chapter to Indian, and another to Iriſh affairs. He would not have ſplit the view of the peace into three parts, to be brought out in quite detached parts of his narrative; but would have connected in one view the preliminaries, negotiation, and definitive treaty, which are cloſely connected parts of one whole. Another chapter or two he might have beſtowed on what may be called miſcellaneous ſubjects of parliamentary enquiry. But this editor, contrary to every rule of hiſtory, continues to jumble matters that have no other connection but that they are to be found in newſpaper reports of near dates. As we have urged this objection ſo ſtrongly, and we dare ſay have demonſtrated our editor's incompetence to hiſtorical compoſition, as far as regards parliamentary hiſtory, we ſhall not again, unleſs we ſhould find it abſolutely neceſſary, repeat our judgment. We muſt obſerve in general, that chapters X, XI, XII, and XIII, continue to be exactly tranſcripts of parliamentary reports, and to be the ſame in the mode as well as the ſubſtance of what we had every morning an opportunity of reading in common newſpapers; and ſuch materials this editor preſumes to give to Britiſh readers as the parliamentary hiſtory of an Annual Regiſter.

We ſhould naturally follow the author to his views of domeſtic politics, not connected with parliament; but as theſe are ſubjects that require leſs ability than the diſcuſſion of foreign politics, and the relations of Britain to foreign nations, in order to give the writer fair play, we ſhall try what his views are on theſe topics, and firſt diſcuſs the ſixteenth chapter, of which the following are the contents. "State of Europe, at the concluſion of the treaty of Amiens—of Ruſſia—of the Emperor Alexander—Auſtria—Pruſſia—ſmaller powers of Europe.—Affairs of France.—Separate convention between that power and Batavia, in violation of the ſpirit of the

treaty

treaty of Amiens.—Tunis ſubmits to France.—Diſſatisfactions in Switzerland—and in the republic of the Seven Iſles.—Publication of the Concordat, and new arrangements reſpecting religion.—Catholic religion reſtored in France.—Ceremonies thereat.—Act of amneſty in favour of the emigrants.—Re-election of the firſt Conſul for ten years—and for life.—Succeſs at St. Domingo.—Great power and dominion of Buonaparté."

It is certainly very poſſible for a man totally unacquainted with the parliamentary hiſtory of England, to be a competent judge of the politics of the continent; and perhaps this may be the caſe with our editor. His ſynopſis juſt now quoted is very good, and comprehends the heads of ſome of the chief points which were the objects of continental diſcuſſion in 1802. The chapter in queſtion opens with ſome general obſervations that might open any other chapter as well as the preſent; and proceeds to the account of Paul and Alexander, on both which it delivers the opinions that were current at the time. Our editor goes on to Germany; and ſtrange to ſay, although in that year one of the chief topics of diſcuſſion and diſpute in and concerning Germany was the queſtion of indemnities, this writer gives no account of the object and plan of this arrangement, ſo neceſſary to underſtand the views of Buonaparté. He mentions the word indemnity twice, and that is all we hear of it. If he turn to the newſpaper called the Oracle, for about autumn 1802, he will find a very maſterly view of this ſubject, which will prove to him it was one of the main hinges of continental politics in that ſeaſon; and therefore its omiſſion is a dreadful chaſm in the hiſtorian of that year. He makes a few remarks on the unfortunate rivalry between Pruſſia and Auſtria; but what he ſays is very trite, and on a ſubject that required vigour and energy. Hitherto we muſt ſay the foreign hiſtorian is as trifling as the domeſtic; and that he knows no more what Buonaparté is doing in France, than he knows what our parliamentary leaders are doing in England.

He now conducts us to the convention between the French and Batavian republics, which he aſſerts to be contrary to the treaty of Amiens. We are convinced it was ſo; becauſe we have examined the real grounds; but in this regiſter we find no reaſon for forming one opinion or another upon the ſubject. From this act our editor takes a very wide jump to a peace concluded between France and Tunis which had not the ſmalleſt connection with either the antecedent or ſubſequent paſſages. From the Dey of Tunis our moveable editor paſſes over to the Pope; and gives an account of the Concordat, both in ſubſtance and in the forms of its introduction. The chapter concludes with the perpetual conſulſhip of Buonaparté; and this is all we learn of the foreign ſtate of Europe in the chapter appropriated to that ſubject. In ſome ſubordinate chapters there are occaſional remarks, but they preſent little view of the conduct and ſchemes of the French ruler. A few facts are mentioned, but from no part of the

foreign

foreign hiſtory, of this Annual Regiſter, can it be learned what Buonaparté was doing in 1802 reſpecting France, Italy, and the other dependencies of France; what he was doing or attempting to do for humbling the potentates of the continent; or what he was doing reſpecting England;—one of the moſt important ſubjects of 1802. We do not in this Annual Regiſter perceive the Corſican deſpot to exhibit that complication of iniquity and imperious fury which ſtrongly marked the acts and conduct of Buonaparte in 1802; and for aught we can learn from this writer, Buonaparté was merely proud and ambitious. It is not that our author like his predeceſſor, is favourable to Buonaparte, for he is as much the contrary as we are, but he cannot ſelect inſtances though exiſting in great abundance to ſupport a propoſition which he is moſt deſirous of eſtabliſhing.

Although our author totally fails in the two principal parts of an Annual Regiſter; and leaves the reader little more acquainted with parliamentary hiſtory and with continental politics than he found him, yet it muſt be allowed in the inferior parts of details he is more competent. The journey of Marquis Cornwallis to Paris, his arrival there, the dinners he received, and the attention that was paid him are very accurately and fully narrated. So attentive indeed is our hiſtorian to minute authenticity that he thinks it neceſſary to mention in the narrative that the Marquis Cornwallis ſent his horſes to Calais before himſelf. We ſhall quote this paſſage as a very favourable ſpecimen of our hiſtorian's power of exhibiting ſmall details; and alſo as a very fair ſample of what he can do in that ſecondary department of hiſtory, to compenſate for his failure in the primary. The negotiation of Marquis Cornwallis neither we nor any critics in their ſober ſenſes can deem ſecondary, we only beſtow that term upon the particulars of his ſtages to Paris, which is the beſt told ſtory, including relays of horſes, dinners, and all, in the work,

"The Britiſh government, ſincere in its wiſh for peace, appeared to give credit to the conſular court for ſimilar diſpoſitions: it ſelected for its repreſentative at the congreſs, one of the moſt diſtinguiſhed characters of which the empire had to boaſt. A man of exalted rank, who had filled with dignity the higheſt ſtations a Britiſh ſubject can hold, and who added to his other qualifications, that frankneſs and ſincerity which are the true and becoming characteriſtics of an Engliſhman and a ſoldier: No choice could be more pleaſing or more flattering to the French government. On the 1ſt. of November, 1801, the Marquis Cornwallis left London, attended by a train ſuitable to his own dignity and to that of the nation he repreſented. He was accompanied by his ſon, Lord Brome; his ſon-in-law, Mr. Singleton; and was attended by Colonels Nightingale and Littlehales; Mr. Moore, who acted as his ſecretary; three of his Majeſty's meſſengers, and a large train of ſervants. He had previouſly ſent over to Calais his horſes and his equipage, which were far ſuperior in ſplendour and appointments to any thing which had been ſeen in France ſince the revolution. So anxious was his lordſhip to execute this important miſſion, that although the weather was extremely tempeſtuous, he reſolved to embark, on the morning of the third of November for Calais. One of the veſſels which carried the baggage was ſtranded and loſt near Boulogne, and the inhabitants

of

of the town of Calais watched, with the moſt anxious ſolicitude, the veſſel in which his lordſhip was embarked, much was apprehended for its ſafety; but towards night the ſtorm ſomewhat abated, and he landed under a general ſalute of artillery from all the forts. The next morning he was viſited by the whole of the conſtituted authorities of that diſtrict, and in the courſe of the day ſet out for Paris, where he arrived on the evening of the 7th. On the 8th. he was introduced to Monſieur Talleyrand, the miniſter for foreign affairs, and partook of a ſplendid dinner, at which were all the moſt diſtinguiſhed perſonages in Paris. The next morning he was privately introduced to Buonaparté, who converſed with him for a conſiderable time. This was the day fixed for the public rejoicings in Paris, on account of the peace. The preſence of the Britiſh miniſter added conſiderably to the general joy on the occaſion. By a private order of the police, his carriage was the only one which was permitted on that day to paſs through the crowded ſtreets. This privilege was moſt cheerfully acquieſced in by the Pariſian mob, who felt, at leaſt, as much diſpoſition as the government, to pay every poſſible compliment to his lordſhip as ambaſſador of Great Britain, and the bearer of the welcome tidings of peace. In the evening Lord Cornwallis was invited to the palace of the Thuilleries, to ſee the illuminations and fireworks. After this day his lordſhip gave and received ſome grand dinners, at which generals Moreau, Maſſena, Berthier, and ſeveral of the firſt characters in France, were preſent, but he never dined with the firſt conſul. It appeared from this circumſtance, that although Buonaparté was in the habit of aſking diſtinguiſhed characters, of every country, to his table, as a private individual, yet to ambaſſadors he ſtood upon all the ſtrictneſs of the etiquette of crowned heads, and preſerved the greateſt degree of ſtate and ceremony.

"His lordſhip's reception, however, at the French court, was marked with more diſtinction than had ever before been paid in France to any ambaſſador. Beſides the guard of honour, which was appointed to wait at his hotel, orders were given to the ſoldiers at every *corps de garde* that when his carriage paſſed, the guard ſhould turn out and carry arms. This as a mark of diſtinction was one of the higheſt compliments that could be ſhown him, and ſuch as never before was paid to any foreign miniſter in France. Notwithſtanding all this compliment and ceremony, his lordſhip was ſoon tired of Paris, and at the latter end of November ſet out for Amiens."

This is really a very diſtinct and amuſing account of Lord Cornwallis's progreſs to the place of negotiation, and the various means that were employed for his reception and entertainment. Were the chief purpoſe of an embaſſy the pomp and pageantry of reception at court, we might ſelect this as a capital ſpecimen of diplomatic hiſtory. But our editor ought to be informed, that, it is of more conſequence what an ambaſſador did in the purpoſe of his miſſion, than how he was amuſed or feaſted. He does not preſent the ſlighteſt view of the negotiation at Amiens; and in no part of the Annual Regiſter for 1802 can we find any materials on that ſubject but thoſe which we have quoted on the reception of Lord Cornwallis. This is a great defect in a hiſtory of Europe for 1802 as the negotiation at Amiens, apart from the ſhew and the dinners, was one of the moſt ſtriking, political events of that year.

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We find another ſubject rouſes the talents of our hiſtorian, that is the illuminations on the peace, on which he is more ſuccinct than on the embaſſy. He contents himſelf with detailing the houſes whoſe exhibitions were moſt ſtriking; and eight or ten for the brilliancy of their lamps, are devoted by the *hiſtorian* to all the immortality which may be allowed himſelf. On the W ſtminſter and Middleſex elections we have the pleaſure to obſerve, that our hiſtorian is found in his politics; and neither the friend of vulgar inſolence ſeeking a place for which it was ſo totally unfit in the perſon of a ſheriff's broker; nor dazzled by dignity and immenſe fortune in a furious demagogue who without being able deſired to be conſpicuous.

Little farther worthy of obſervation occurs until the 17th. chapter which contains an account of the French expedition to St. Domingo. On this ſubject our author proceeds, on a ſimilar principle, to that which dictated his compoſitions on Britiſh parliamentary hiſtory, and the foreign politics of Europe. He has no general or previous knowledge of the ſubject, but ſeems to truſt entirely to the details he can pick up according to the order of dates. Therefore he brings us to the action, without making us in the ſmalleſt degree acquainted with the ſcenes or actors, ſo that we muſt grope our way the beſt we can. Common events he narrates according to the order in which they are narrated in the gazettes; but we do not find on the whole what effect the French have produced in St. Domingo in 1802; and therefore it is no annual regiſter of that year as far as relates to St. Domingo.

Every page, paſſage, and ſentence of the work confirms our firſt opinion that the editor is totally incompetent for either the domeſtic or foreign hiſtory of an Annual Regiſter; and that the work is unworthy of that name. On the other hand we allow that in very inferior departments the writer is agreeable and amuſing; and to theſe we would adviſe him to adhere. We ſhall however ſpeedily renew our ſtrictures on the work in its ſubſequent volume.

We lament that Meſſrs Rivingtons do not take effectual meaſures for bringing on their excellent work to nearly the ſame period. Whenever they can be contemporary with this paltry huddle they of courſe muſt cruſh its exiſtence unleſs it change its preſent character. We can hardly believe that the author of this article can really be a literary man; at leaſt of note and talents higher than a newſpaper reporter. We are convinced the work could not be received by any impartial men of ſenſe or diſcrimination, but for want of another of the ſame period with ſound political principles. Much as we reprobate the New Annual Regiſter, we muſt admit it poſſeſſes a degree of ability very far ſuperior to this production. In a year or two we truſt Meſſrs Rivingtons will have brought correct and maſterly views of political hiſtory near the current period; till then we deſpair of a good Annual Regiſter.

Hill's

Hill's *Theological Inſtitutes.*

(Concluded from p. 143.)

IN the tenth chapter of this fourth book the learned Principal takes "a general view of the ſupport which Scripture gives to the Calviniſtic ſyſtem." He quotes many texts as favouring that ſyſtem; but how far they really ſupport it, cannot be known, becauſe we have not his explanations and reaſonings. He notices that ſyſtem of Predeſtination, ſo ably defended by Taylor of Norwich, according to which the words προορίζω, πρόθεσις, ἐκλογή, ἐκλεκτοί, "refer to a purpoſe of placing all nations in the ſame favourable circumſtances with regard to religion, which began to be executed by the preaching of the Goſpel, and the progreſs in the execution of which depends upon the good pleaſure of God. Matth. xi. 25, 26." (P. 107.) We need not ſay that this ſyſtem is rejected by our author. But in the fourth ſection of this chapter, he recurs, ſomewhat irregularly we think, to the removing of objections; and this ſection is altogether ſo extraordinary that we ſhall lay the whole of it before our readers.

"The commands, the counſels, and the exhortations of Scripture are not rendered unneceſſary with regard to the Elect, by the efficacy of Divine Grace.—They are addreſſed indifferently to all.—They may be of real benefit to many who are not elected.—They declare what is the duty of all, and what moral inability does not excuſe men from performing."

"The difficulty of reconciling the earneſtneſs of the expoſtulations of Scripture with the infallible execution of the decree that only ſome ſhall be ſaved, belongs to the Arminian no leſs than to the Calviniſtic ſyſtem, and can be removed only by abridging, with the Socinians, the divine foreknowledge." (P. 109.)

We do not comprehend the meaning of the firſt ſentence in this quotation. "The commands, the counſels, and the exhortations of Scripture" are undoubtedly *means* by which divine grace is rendered effectual. But when the learned Principal ſays that theſe means "are not rendered *unneceſſary* with regard to the elect," we do not underſtand him. If he intend to affirm that they are neceſſary in ſuch a ſenſe that the elect could not be ſaved without them (which is the natural ſenſe of the words we think,) he contradicts the fundamental principle of the ſyſtem, as well as his own application of it to particular caſes, of which we ſhall preſently take notice. The general principle is contained in the following expreſſions of Calvin: "*Omnibus electis certa eſt vita æterna. Excidere nemo poteſt. Invictâ Dei potentiâ nititur eorum ſalus.*" If the learned Principal ſhould reply that though the *end* be certain, yet it cannot be accompliſhed without the *means*, we would put him in mind of the words of the *Confeſſion of Faith*, quoted by himſelf at p. 118. "*Elect infants*, dying in infancy, are regenerated and ſaved by Chriſt

Chriſt through the Spirit, who worketh when, and where, and how he pleaſeth. *So alſo* are all other elect perſons, *who are uncapable of being outwardly called by the miniſtry of the word.*" (Conf. of Faith, Cap. x. § 3.)

It would ſeem then that "the commands, the counſels, and the exhortations of Scripture are rendered unneceſſary with regard to the elect, by the efficacy of Divine grace." But this point the learned Principal ſhall ſettle as he pleaſes. "They are," however, "addreſſed indifferently to all." True; and, therefore, we conclude that all have ſalvation within their power. But no, ſay Calvin and Dr. Hill. Theſe counſels, commands and exhortations were deſigned to be effectual for the ſalvation of the elect alone. Yet, "they may be of real benefit to many who are not elected." The benefits ariſing from them to the reprobate we have partly ſeen already. We ſhall here ſtate them again in Calvin's own words. "Quorſum ergo exhortationes? *Nempe, ſi ab impiis obſtinato corde ſpernuntur, in teſtimonium illis futuræ ſunt, ubi ad Domini tribunal ventum fuerit; quinetiam jam nunc illorum conſcientiam verberant ac feriunt, quia utcunque irrideat proterviſſimus quiſque, improbare tamen non poteſt.*" (Inſt. II. 5. 5.) The advantages, then, which the reprobate derive from the exhortations of Scripture are that their conſcience is tormented here, and their condemnation aggravated hereafter. Calvin himſelf was ſenſible of the horrible blaſphemy of this part of his ſyſtem, and tried to ſtop the mouths of his opponents. He ſuppoſes an objector to ſay, "Sed quid faciat miſer homuncio, quando cordis mollities quæ ad obedientiam neceſſaria erat, illi denegatur?" A moſt reaſonable and pertinent queſtion ſurely. How does Calvin reply to it? By aſking another. "Imo quid tergiverſatur, QUUM DURITIEM NULLI NISI SIBI IPSI IMPUTARE QUEAT?" (Ibid.) The effrontery of this aſſertion can be equalled only by its falſehood. For no geometrical concluſion is more evident than that, on Calvin's principles, the hardneſs of theſe poor wretches is owing to God, who has peremptorily decreed that they ſhall be damned, and will not, therefore, ſuffer them to eſcape damnation. Our readers will find at p. 128 of our XIXth Volume a luminous paſſage from Lib. III. Cap. 24. § 17 of the Inſtitutes, which teaches that what diſtinguiſhes the elect from the reprobate is *faith*, or as Calvin calls it, *the divine illumination*. This divine illumination, ſays Calvin, *follows the rule of God's predeſtination*. Therefore it is wholly denied to the reprobate, who accordingly, "*how much ſoever they may exert themſelves for the purpoſe*, cannot attain everlaſting ſalvation." Academicus, indeed, denies that this is aſſerted by Calvin (Anti-Jac. Rev. Vol. XIX. p. 18.) and reprimands Dr. Kipling for aſcribing to him ſuch an aſſertion. But although it is of no ſort of conſequence whatever, whether Calvin has made this aſſertion or not, ſince the doctrine inevitably follows from his principles, yet the fact is that he teaches it in terms the moſt

moſt expreſs. Thus: "Præterea ſi verum eſt quod Joannes ait [1 Jo. v. 12], non eſſe vitam extra filium Dei; qui *partem in Chriſto* non habent [which, according to Calvin, is to be had only by faith] QUALES QUALES SINT, QUICQUID AGANT VEL MOLIANTUR, IN EXITIUM TAMEN ÆTERNÆQUE MORTIS JUDICIUM TOTO CURSU PERGUNT." (Inſt. III. 14. 4.) We, therefore, affirm that Calvin, if his own principles be true, advances a moſt glaring and impudent falſehood, when he ſays that the reprobate can impute the hardneſs of their heart to none but themſelves. And we cannot help thinking that the learned Principal muſt have found himſelf involved in ſome unpleaſant difficulties, when he ventured to reſt any part of the credit of his ſyſtem on the aſſertion that "the commands, the counſels, and the exhortations of Scripture may be *of real benefit to many who are not elected.*"

But, ſays the learned Principal, theſe commands, &c. "declare what is the duty of all." It is impoſſible, we think, for any thing to ſhew more clearly the wild abſurdity of the Calviniſtic ſyſtem than this ſimple obſervation. The reprobate, in conſequence of God's irreverſible decree, cannot perform their duty; and, if they could, their performance of it would be of no avail. Yet this duty is perpetually inculcated upon them, as if God expected that they ſhould perform it, and they are damned at laſt becauſe they do not. So ridiculous and impious muſt be every ſyſtem which ſeparates the duty of a man from his happineſs. But even this is not all. For, according to the principles of Calvin, it ſeems to be the duty of the reprobate *not to obey, but to reſiſt*, the commands, the counſels, and the exhortations of Scripture. However paradoxical this may appear, it is eaſily proved. For if the duty of man conſiſts in co-operating with the deſigns of God, (which a Calviniſt will hardly deny) then for the reprobate even to wiſh, by faith, repentance and obedience, to avert their own damnation, is nothing leſs than impiety. With reſpect to the learned Principal's remark that "moral inability does not excuſe men from performing their duty," enough has been already ſaid to render any farther obſervations unneceſſary.

From the concluding ſentence of the foregoing quotation it is plain that the learned Principal miſunderſtands the Arminian ſyſtem; for we are ſure that he would not willingly miſrepreſent it. Arminians acknowledge no ſuch decree as that "only ſome ſhall be ſaved." In perfect conformity with the opinion of Calvin, the 7th of the Lambeth Articles aſſerts that "ſaving grace is not given, is not granted, is not communicated to all men, by which they may be ſaved if they will;" and the 9th is, that "It is not in the will or power of every one to be ſaved." Now Arminians abominate both theſe articles. They hold that ſufficient grace is given to all men, and that every one may be ſaved if he will. Their notion of the divine decree is that all ſhall be ſaved who perform the conditions of ſalvation, and that, with the aſſiſtance of the grace afforded him, every individual has it in his power to perform theſe con-

ditions. With the infallible execution of such a decree they think the earnest expostulations of Scripture perfectly consistent. To reconcile them with Calvin's predestination they hold, indeed, to be impossible. Let the Calvinists, however, see to that: it is no concern of ours.

The last chapter of the fourth book gives the history of Calvinism. And here we cannot help remarking how much superior Dr. Hill appears, in point of honesty and candid good faith, compared with some of our English Calvinists. Mr. Overton (P. 322) would have his readers believe that Calvinism was "conscientiously maintained in the first ages of Christianity." But the learned Principal, ingenuously and fairly, dates its rise from the controversy between Augustine and Pelagius. The fact is that, previously to the time of Augustine, though expressions relating to the Divine decrees occur occasionally in the Christian writers, there was no such thing as a settled systematic theory formed concerning them. The first fathers spoke naturally and practically on the subject; and therefore their language seems sometimes to favour human agency, sometimes divine, according to the particular sentiment which they wished to excite. But we must hasten to the concluding book of these "Heads of Lectures," of which the title is "Index of particular questions, arising out of opinions concerning the Gospel remedy, and of many of the technical terms in theology."

In the first chapter the author treats of "Conversion and regeneration," terms employed by Calvinists "to express that change of character by which," as they suppose, "the call given in the Gospel becomes effectual." (P. 114.) On this subject the learned Principal informs us that the "Calvinistic system, as to the manner of conversion, lies in the middle between all modifications of the synergistic system, and all shades of the ancient mystical theology, now known by the name of fanaticism." This is high authority, if any were wanted but that of Calvin himself, for an opinion which we have uniformly maintained, though some of our English Calvinists pretend to controvert it, that the Calvinistic system excludes all CO-OPERATION OF MAN with God, whom it makes the sole operator in the whole business of the salvation of the elect. How differently the Church of England teaches is evident from the tenour of her tenth Article. That Calvinism is not the same with fanaticism, which, as the learned Principal says, "rests in sentiments and emotions," may be true. But it certainly should seem that Calvinism has a natural tendency to fanaticism, which has, accordingly, been much more prevalent among Calvinists, than among Christians of any other persuasion. And, indeed, a number of Calvin's tenets, particularly on the subject of *Faith*, lead the mind, almost irresistibly, to rest in sentiments and emotions. His very definition of faith is calculated to produce this effect. "Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ ERGA NOS benevolentiæ FIRMAM CERTAMQUE COGNITIONEM, quæ gratuitæ in Christo

Chriſto promiſſionis veritate fundata, per Spiritum Sanctum ET REVELATUR MENTIBUS ET CORDIBUS OBSIGNATUR." (Inſt. III. 2. 7.) This definition, unqueſtionably, prompts men to reſt the reality of their faith on internal revelations, as well as to look for that full aſſurance of ſalvation which Calviniſts, we believe, very generally maintain, and which, in Calvin's language, "Dei bonitatem perſpicue nobis propoſitam EXTRA DUBIUM PONIT." (§ 15.) On the words of the definition, *erga nos*, his obſervations are ſtriking. The man of a ſober mind, we think, believes that the promiſes of God are firm and certain with regard to all; and that he himſelf, as an individual, will reap the fruits of them, provided he perform the required conditions. But this was not Calvin's idea.

"Hic," he ſays, "præcipuus fidei cardo vertitur, ne quas Dominus offert miſericordiæ promiſſiones, EXTRA NOS tantum veras eſſe arbitremur, *in nobis minime*; ſed ut potius EAS INTUS COMPLECTENDO NOSTRAS FACIAMUS. . . . . In ſummâ verè fidelis non eſt, niſi qui ſolidâ perſuaſione Deum SIBI propitium benevolumque patrem eſſe perſuaſus, de ejus benignitate omnia SIBI pollicetur: niſi qui divinæ EXTRA SE benevolentiæ promiſſionibus fretus, INDUBITATAM SALUTIS EXPECTATIONEM PRÆSUMIT. . . . . Fidelis (inquam) non eſt, niſi qui SUÆ SALUTIS SECURITATI INNIXUS, Diabolo et morti, confidenter inſultet." (§ 16.)

Accordingly the faithful muſt never, for a moment, entertain a doubt, either of their preſent ſtate, or of their future perſeverance. To thoſe who ſaid, with Luther, that "etiamſi ſecundum præſentem juſtitiæ ſtatum, de gratiâ Dei judicium ſumere liceat, manere tamen in ſuſpenſo finalis perſeverantiæ notitiam," he makes this reply: "Egregia vero ſalutis fiducia nobis relinquitur, ſi ad præſens momentum nos eſſe in gratiâ conjecturâ morali æſtimamus, quid in craſtinum ſit futurum neſcimus." (§ 40.)

The ſecond chapter of this book relates to juſtification. The learned author rightly ſays that "the doctrine of juſtification by faith was taught by the firſt reformers, in oppoſition to the place aſſigned by the Church of Rome, in our juſtification, to perſonal righteouſneſs and perſonal ſufferings." (P. 117.) "But Socinians and Arminians," he adds, "have departed from this firſt doctrine of Proteſtants." We have ſo often diſcuſſed this point, particularly in examining the work of Mr. Overton (Vol. XV. P. 263, &c.), Mr. Pearſon's firſt letter to that gentleman (Vol. XVIII. P. 25, &c.), and in our Remarks on the Chriſtian Obſerver (Vol. XVIII. P. 495, &c.), that we ſhall not here reſume it. We have, however, no heſitation to ſay that the ſenſe in which this doctrine was taught by Calvin, and in which it is, of courſe, underſtood by his followers, *is not the ſenſe of the Engliſh, nor even of the generality of the foreign, reformers.* "Calviniſts," ſays the learned Principal, "hold *fidem juſtificare, non diſpoſitivè, ſed inſtrumentaliter.*" This diſtinction ſavours too much of ſcholaſtic ſubtilty; and to ſpeak our mind with frankneſs, if Calviniſts, by the *inſtrumentality* of faith,

would ſignify any th ng but *the fulfilling of a condition to be performed on the part of man*, their idea is unintelligible, and their language jargon.

The author adverts to the phraſe "firſt and ſecond juſtification," both in the ſenſe of the Church of Rome, and in that of Taylor of Norwich; which laſt, he ſays, is adopted by the Arminians. But the doctrine of a firſt and of a final juſtification in the ſenſe of Taylor, though perhaps more fully developed by them than by thoſe who preceded him, was the doctrine of the whole primitive Church, and is evidently that of the Church of England. It muſt indeed be the doctrine of every Church which does not hold the indefectibility of grace. But *knowledge of Chriſt*, it ſeems, is conſidered by Calviniſts as eſſential to ſalvation. "This knowledge," however, the learned author ſays, "may be conveyed in an extraordinary manner, as it was to Job." (P. 118.) No Chriſtian will deny that it may. But we do not think him happy in his exemplification of the principle. He cites the paſſage of the Confeſſion of Faith (Cap. x. § 3.) which is given above. It is difficult to ſee how, in the preſent ſtate, ſuch knowledge can be conveyed to the minds of infants; nor do we think that the poſſeſſion of it is indiſpenſibly neceſſary. But as we have met with this paſſage again, we ſhall juſt take occaſion, from it, to obſerve that if the learned Principal had been aware in what different terms the Church of England talks of *infants*, he could not poſſibly have ſuppoſed that her 17th Article teaches Calvin's doctrine of Predeſtination. Her doctrine is, not that *elect infants*, but that *all baptized infants, dying in infancy*, are ſure of ſalvation. This is taught in terms the moſt explicit and decided, in the Rubric which immediately follows the office for public baptiſm, as well as in the Homily on ſalvation. The words of the Rubric are, "It is certain by God's word, that children which are baptized, dying before they commit actual ſin, ARE UNDOUBTEDLY SAVED." We need not point out to the learned Principal how directly and totally this doctrine contradicts the tenet of arbitrary, unconditional Predeſtination.

As we found no notice taken by Dr. Hill of the queſtion concerning *Obedience*, under the different aſpects of *perfect*, and *imperfect but ſincere*, with regard to which our Engliſh Calviniſts, and the learned Principal's brother Mr. Stewart, of Moulin (Anti-Jac. Rev. Vol. XIX. Pp. 388, 389.) advance ſuch paradoxes, we were at firſt inclined to think that his own good ſenſe muſt have ſuggeſted to him that the queſtion was merely a verbal diſpute. But we afterwards recollected that the Weſtminſter Confeſſion of Faith expreſſes itſelf in language which leaves no room for controverſy on the ſubject. "The perſons of believers being accepted through Chriſt, their good works alſo are accepted in him, *not as though they were in this life wholly unblameable and unreproveable in God's ſight*; but that he, looking upon them in his Son, IS PLEASED TO ACCEPT AND REWARD THAT WHICH IS SINCERE, ALTHOUGH ACCOMPANIED

COMPANIED WITH MANY WEAKNESSES AND IMPERFECTIONS." (Cap. xvi. § 6.) From this ſenſible paſſage it is abundantly evident, notwithſtanding Mr. Stewart's pretenſions both to diligent ſtudy and to extraordinary illumination, how carelеſsly he has read, how little he underſtands, and how completely, in this inſtance at leaſt, he has abandoned the Confeſſion of Faith. It is deſerving of notice that, in the original Scotch Confeſſion of Faith, A. D. 1560, of which a copy may be found in Knox's Hiſtory, and which, in ſeveral reſpects, we think, greatly prefer ble to that of Weſtminſter, the ſame found opinion is explicitly maintained. "God the father, beholding us in the body of his Son Chriſt Jeſus, ACCEPTS OUR IMPERFECT OBEDIENCE AS IT WERE PERFECT, and covers our works, which are defiled with many ſpots, with the juſtice of his Son." (Art. XV.) We recommend theſe extracts to the ſerious attention of our Evangelical "*True Churchmen*," as well as the following important aſſertion of Mr. Principal Hill: "We have no warrant to ſay that every man may tell the time of his converſion; or that the manner of converſion muſt be the ſame in all." (P. 120.)

Of the word διαθηκη the learned Principal ſays that "it may be rendered *covenant* of the New Teſtament where it occurs." (P. 124.) That it ought, in general, to be ſo rendered we think incontrovertible. But how that meaning ſuits Heb. ix. 16, 17, we do not well perceive. The author names the "Covenant of Works, the Abrahamic Covenant, the Sinaitic Covenant, and the Covenant of Grace." On theſe different covenants we regret that we have not a full expoſition of his ſentiments. Many ſenſeleſs and pernicious ravings have been publiſhed concerning the Covenant of Works; and what is here called the Abrahamic Covenant was, in ſubſtance at leaſt, in our apprehenſion, no other than the Covenant of Grace itſelf. At p. 125 we find the following ſhort notice: "Terms of the Covenant of Grace. Heb. viii. 10. In what ſenſe conditions." On this topic alſo we could wiſh to have an opportunity of learning Dr. Hill's opinion at large. A covenant without conditions appears to us an abſurdity. Yet it is univerſally known that high-flying Calviniſts reject all conditions.

The ſixth chapter of this book is intituled, "Queſtions concerning Baptiſm," which, the learned Principal ſays, was "originally a ſolemn method of aſſuming the profeſſion of the Chriſtian religion; a mark of diſcrimination between the diſciples of Chriſt and thoſe who adhered to another teacher." (P. 128.) This obſervation is very equivocal. For if the learned Principal means to ſay that this ſacrament was originally conſidered as a badge of Chriſtian profeſſion, his aſſertion is, indeed, well founded, but nothing to the purpoſe: for baptiſm has been regarded in this light by Chriſtians of all ages. But if he would inſinuate that, *originally*, baptiſm was regarded *in this light alone* (which ſeems to be his meaning,) he is, we are perſuaded, in an egregious miſtake. For baptiſm was always

conſidered both as the ſeal of the covenant of redemption, and as the means of conveying to the party baptized, actual grace and remiſſion of ſin. The Socinians, we are told, conſidering baptiſm in the ſimple view abovementioned of a badge, "judge it unneceſſary in Chriſtian countries, although they retain the practice." (Ibid.) Calvin judged it unneceſſary on a different principle. It was indeed, in his opinion, the ſeal of the covenant; but it could not be neceſſary to ſalvation; becauſe, in the execution of God's infallible decree, the elect, whether baptized or not, muſt finally be ſaved. On the ſubject of this ſacrament, however, he fell into inconceivable contradictions, which were the effect of his principles of Predeſtination. He held that the children of faithful parents are born in a ſtate of grace, which is indefeaſibly tranſmitted from father to ſon, to the lateſt poſterity. On this account he contended that the children of the faithful, being already poſſeſſed of the ſubſtance of baptiſm, and entitled to the privileges of the covenant, could not, without injuſtice, be refuſed the ſeal. From this notion of hereditary grace it follows, as a neceſſary conſequence, that, as grace once conferred can never be loſt, either in the individual or in the race, the whole poſterity of a faithful man muſt infallibly be ſaved; ſo that if Adam was ever in a ſtate of grace, not one of his deſcendants can poſſibly be loſt. Yet Calvin taught that baptiſm was of no ſaving effect to thoſe who were not elected to eternal life; and, as it cannot be known whether the children of faithful parents are ſo elected or not, the conſequence evidently ſeems to be that it is uncertain whether or not they are actually born in a ſtate of grace. From ſuch glaring inconſiſtency even the genius of Calvin was incapable of reſcuing the ſyſtem which he adopted.

"Auguſtine," the learned Principal obſerves, "held that all who were baptized were regenerated; but that, unleſs they were predeſtinated, they did not perſevere." (P. 130.) The laſt of theſe tenets, we believe, was introduced by Auguſtine, who certainly laid the firſt foundations of Calvin's theory of Predeſtination, and of its concomitant effects. But the learned Principal is again egregiouſly wrong when he repreſents the firſt of them as peculiar to Auguſtine. The fact is, that the primitive Church univerſally held, as the Church of England holds (ſee Offices for Bapt. and Confirm.) that all perſons baptized, whether infants or adults, (the latter being ſuppoſed to poſſeſs the proper diſpoſitions) are alſo regenerated. It is thus that the words of our Lord to Nicodemus (Jo. iii. 5.) were interpreted by the ancient Church, which never knew or ſpoke of any other regeneration but that conferred in baptiſm. So true is this that, in the language of the fathers, *regeneration* and *baptiſm* are ſynonymous terms. The notion which eſtabliſhes a diſtinction between them, and ſeparates the one from the other, is a modern innovation, which has been productive of infinite miſchief and nonſenſe. The following paſſage rather ſurprized us, "The want of the ceremony of confirmation is with us ſupplied by the ſolemnity

which

which we observe in admitting young persons to partake, for the first time, in the Lord's Supper. *Calvin.*" (P. 130.)

We may, surely, here be permitted to ask by what authority the Church of Scotland conceives herself warranted to set aside an Apostolic rite. We feel, on this occasion, the inconvenience of Dr. Hill's general mode of reference. Ten sections of Book IV. Cap. xix. of Calvin's Institutes, are on the subject of confirmation; but we are at a loss to know exactly to what particular passage the learned Principal alludes. We suppose, however, that he had in his eye Section 13th of that chapter, in which Calvin reduces confirmation to the simple notion of a more solemn form of catechizing young persons in the face of the Church. But though confirmation be not properly a sacrament, it was always thought to be of a nature very different from mere instruction in the principles of religion, and considered as a mean of conferring spiritual strength and grace. In positive institutions especially, it must always be dangerous to depart from known Apostolic practice; for we can never, in cases of that kind, be sure that we do not depart from the essentials of Christianity. Calvin, indeed, pretends to doubt whether the practice can be traced to the Apostles; and he insinuates that Jerome was in an error, "quod Apostolicam esse observationem dicit." (Inst. IV. xix. 4.) It is impossible, however, to suppose him to have been ignorant that his insinuation is injurious to the constant testimony of the primitive Church, which is unanimous as well with respect to the origin of the rite itself, as with respect to the persons who have power to administer it. It may, perhaps indeed, be considered as an instance of modesty that those who abolished the order of men in whom that power was, by all, allowed exclusively to reside, thought proper likewise to drop entirely the use of the ordinance.

In the seventh chapter of this book the learned Principal treats of questions connected with the sacrament of the Lord's Supper; and in the eighth, which is the last, of the condition of men after death. In these two chapters we see nothing which calls for particular observation. We, therefore, proceed to the second part of the "Institutes," or the author's "View of the constitution of the Church of Scotland."

This is a very complete dissertation, which extends through 156 pages, and is divided into seven sections. It contains a great variety of information which is highly valuable, intermixed with several principles, the truth of which we cannot possibly admit. To the members, and especially to the ministers of the Church of Scotland, it must be extremely useful, since there is not, we suppose, any where else to be found so full, distinct, and accurate an account of that establishment. The two first sections, on "The connection between the Church and State," and on "The general principles of Presbyterian government," may be considered as preliminary, though the latter is very intimately connected with the principal subject. From the former we shall give a pretty ample extract. The author

obſerves that, when Conſtantine and his ſucceſſors, whether in the empire, or in the kingdoms into which it was divided, conferred on Chriſtianity a civil eſtabliſhment, they were the inſtruments of fulfilling one part of the prophecies, which foretold that "Kings ſhould be nurſing fathers and their Queens nurſing mothers" to the Church. Yet, continues the learned Principal,

"A connection between the Church and State has been ſeverely reprobated. While the enemies of religion have ſtudied to divert the public attention from the offenſive and miſchievous nature of their principles, by diſguiſing their hoſtility to religious eſtabliſhments, under pretenſions to liberality of ſentiment and enlarged toleration, many who profeſs an earneſt zeal for the ſtability and ſucceſs of the Goſpel, have aſſerted that it ſtands in no need of forming any connection with the ſtate, and that its purity is always contaminated by ſo unnatural an alliance. The reaſons of this aſſertion may often be traced in the private reſentments or the political ſituation of thoſe from whom it proceeds. The aſſertion is dictated ſo ſome by that ſpirit of innovation which is weary of the preſent inſtitutions of ſociety, without having any diſtinct apprehenſion of what is to be ſubſtituted in their place; and with others, it is merely the raſh expreſſion of an opinion which has been formed without due attention to the violence of human paſſions, and the courſe of human affairs. We may often obſerve an indifference about religion, which, foſtered by the multiplicity of the buſineſs and amuſements of life, proceeds to open profanity; a turbulence, which derives pleaſure from interrupting, upon every capricious impulſe, the ſerious occupations of others; a raſhneſs of ſpeculation and love of ſingularity, which delight in attacking truths the cleareſt, the moſt important, and the moſt generally received; and a depravity of heart and obſtinacy in wickedneſs, which regard with contempt and averſion an authoritative ſyſtem of pure morality. Now, if we combine all theſe circumſtances, and allow to each its due weight, we *will* [ſhall] not feel ourſelves entitled to preſume that the pious zeal of the friends of Chriſtianity will, in every age, be ſufficient to defeat the deſigns of its enemies: but, while we rely with entire ſecurity upon the promiſe of him who ſaid that 'the gates of hell ſhall not prevail againſt his Church,' we *will* [ſhall] thankfully acknowledge his wiſdom in employing, as an inſtrument of fulfilling his promiſe, this ſalutary appointment, that civil ſociety, in return for the ſupport which it derives from the pure principles of religion inculcated by the Goſpel, ſhall concur with Chriſtian zeal in repelling every outrage. Eccleſiaſtical power, feeble and unarmed when oppoſed to the violence of man, is aided by the authority of human government. The blaſphemy and open impiety, which ſhock the feelings of good men, which corrupt the young, and unſettle the minds of the multitude, are reſtrained by thoſe puniſhments which the civil magiſtrate can inflict. The day upon which Chriſtians have, from the beginning, aſſembled for public worſhip, is guarded by law from profanation; worſhippers are ſecured againſt any rude interruption; the miniſters of religion are protected in the celebration of the ordinances of the Goſpel; and the regular miniſtrations of an order of men recognized by the civil conſtitution, furniſh a continual exhibition of the doctrines and the duties of true religion. Chriſtianity becomes a part of the law of the land, which no man is permitted to revile, or openly to attack; the profeſſion of it is an inheritance which we receive, together with

with our civil liberties, from our fathers; and the ſucceeding age has the ſame ſecurity for the tranſmiſſion of this as of any other part of their inheritance." (Pp. 140—143.)

Theſe are ſenſible and juſt obſervations undoubtedly; which place the wiſdom and expedience of an eſtabliſhed Church in the proper point of view. But we cannot beſtow the ſame commendation on the greater part of the ſecond ſection, which opens thus:

"When the Apoſtles received from Jeſus a commiſſion to make diſciples of all nations, they were inveſted with certain extraordinary powers, which the extent of their commiſſion required. It is admitted by all Proteſtants, that a great part of the Apoſtolical powers ceaſed with the perſons to whom they were committed; and it is the peculiar tenet of Preſbyterians, that the right of exerciſing inſpection and rule over Chriſtian paſtors, which was implied in the univerſal commiſſion of the Apoſtles, and which in their hands was not liable to abuſe, is one of thoſe extraordinary powers which were not tranſmitted to their ſucceſſors. Preſbyterians hold that preaching the word, diſpenſing the ſacraments, and exerciſing eccleſiaſtical juriſdiction over Chriſtians, are functions which in all ages belong to the office of a Chriſtian teacher; that the right of performing every one of theſe ordinary functions was conveyed by the Apoſtles to all whom they ordained; that the perſons who in the New Teſtament are indiſcriminately named Preſbyters and Biſhops had the right of conveying to others all the powers with which they had been inveſted; and that every perſon who is ordained is as much a ſucceſſor of the Apoſtles as any Chriſtian teacher can be." (Pp. 165, 166.)

We cannot enter on a formal proof of the Apoſtolical, and therefore divine origin of Epiſcopacy, as often as a publication comes before us in which ſuch origin is denied. The evidence for it is, however, ſo complete, that we certainly have not greater for the authenticity of the Scriptures themſelves. It is obſervable that the learned author, though he ſtates the fundamental principles of Preſbyterian Church government, produces no proof whatever that theſe principles are well founded. But the foregoing extract contains ſome things which ſurprized us even from a Preſbyterian. That the 'right of exerciſing inſpection and rule over Chriſtian paſtors,' was 'an extraordinary power' veſted in the Apoſtles, and not tranſmitted to their ſucceſſors, is a poſition which the learned Principal, we apprehend, will find it difficult to eſtabliſh. But, ſuppoſing it eſtabliſhed, how came Preſbyterian miniſters, we aſk, by the right of exerciſing inſpection and rule over one another? The reaſon, however, which the learned Principal ſeems to aſſign for the ceſſation of this power is as ſingular as the ceſſation itſelf. "In the hands of the Apoſtles it was not liable to abuſe." The inference is that it could not be entruſted to other men becauſe, by them, it might be abuſed. The learned Principal muſt forgive us for ſaying that, if his argument be good, he has done what, we are very certain, he would be the laſt man to attempt; he has, by one ſtroke of his pen, abolſhed all government, both eccleſiaſtical and civil, unleſs conducted by

men

men inſpired. It appears, too, that, in the learned Principal's opinion, a deacon was, in no reſpect, inferior to a preſbyter or biſhop. For deacons were, certainly, ordained; and, if it be true, that "every perſon who is ordained is as much a ſucceſſor of the Apoſtles as any Chriſtian teacher can be," it inevitably follows that deacons are equal to preſbyters or biſhops. They were, therefore, originally inveſted with the powers of ordination and juriſdiction;—an opinion which, before our author, no perſon, we think, whether Preſbyterian or Epiſcopalian, ever maintained.

"It will be admitted," the learned Principal adds, "by every perſon acquainted with Eccleſiaſtical Hiſtory, that the form of government which is called Epiſcopal, has, from very early times, prevailed in the Chriſtian Church. For, although Biſhops and Preſbyters appear to be confounded in Scripture, and in the writings of the Apoſtolical Fathers, yet, in the ſecond century, the name of Biſhops was appropriated to an order of men who poſſeſſed excluſively the right of ordination and juriſdiction, and who were the overſeers of thoſe whom they ordained. And from the ſecond century to the time of the Reformation, this order of men continued to exiſt *almost* [we ſhould wiſh to know on what authority this reſtriction is founded] in all parts of the Chriſtian world, and was regarded with reſpect and ſubmiſſion, both by the Clergy and [by] the Laity." (Pr. 166, 167.)

It is eaſy to ſee that this important conceſſion is extorted from the learned Principal, by the invincible force of truth, ſince it would not, by any preſbyterian, be granted if it could be withheld. For, in fact, this ſingle circumſtance is of itſelf, and independently of all other evidence, ſufficient to demonſtrate, beyond the power of refutation, that Epiſcopy is an Apoſtolic Inſtitution. Thoſe who think otherwiſe have been often aſked to ſhew how, on any other ſuppoſition, the *univerſal eſtabliſhment*, at ſo early a period, of epiſcopal powers is to be accounted for. This they never have been able to do, and never will. The learned Principal, indeed, who repreſents the "firſt reformers," generally as "believing that the diſtinction between Biſhops and Preſbyters has no foundation in Scripture," though he muſt know that the Engliſh Reformers in particular were of a very oppoſite opinion, talks alſo "of the abuſes which appeared to them to have ariſen, *in the progreſs of human ambition*, from *the practice* of inveſting Biſhops with powers ſuperior to Preſbyters." But he does not tell us how the *practice itſelf* aroſe; unleſs the paragraph which we are going to ſubjoin be intended as a full ſolution of the difficulty.

"In Jeruſalem, Epheſus, Corinth, and other principal cities which the Apoſtles viſited, they ordained a number of Preſbyters, either becauſe they found that the Chriſtians could not aſſemble conveniently in one place, or becauſe they wiſhed to provide for the future increaſe of believers. Theſe Preſbyters having the charge of the ſpiritual concerns of all the Chriſtians in the city where they reſided, and being ready to embrace every favourable opportunity of communicating the knowledge of the Goſpel to the inhabitants of the adjoining regions, would naturally hold frequent meetings, that individuals might report their ſucceſs; and that all might conſult about the moſt prudent methods of promoting their common object. In thoſe meetings

meetings it was neceſſary that ſome one ſhould preſide. If neither an Apoſtle was preſent, nor any perſon inveſted by an Apoſtle with the inſpection of that city, one of the Preſbyters would be called to the office of Preſident; and whether this office was conſidered as the right of the ſenior Preſbyter, or went by rotation, or was conferred by election, it would imply during its continuance a kind of ſuperiority over the other members." (Pp. 168, 169.)

Theſe ingenious ſpeculations may ſatisfy thoſe who are prepared to be contented with fiction inſtead of fact, and with theory inſtead of argument. But our learned readers will not fail to obſerve that the whole is an hypotheſis entirely gratuitous. We are told what, in Dr. Hill's apprehenſion, the firſt Chriſtian Preſbyters *would naturally do*; but the queſtion is, What have we reaſon to believe that they *actually did?* The learned Profeſſor, however, it muſt be confeſſed, is more generous than many of his illuſtrious predeceſſors who have denied the divine right of Epiſcopacy. He allows that, in the principal cities, there were ſeveral congregations and ſeveral Preſbyters; whereas they, in their ill-judging zeal, contended that, even in the greateſt cities of the empire, the Chriſtians met in one aſſembly. But when the Preſbyters were convened for the regulation of eccleſiaſtical affairs, they muſt have a preſident; and the learned Principal ſeems greatly at a loſs to determine how that preſident was conſtituted. He appears, however, to think that if either an Apoſtle, or one appointed by an Apoſtle, was preſent, there could be no conteſt for pre-eminence. In this opinion we have the honour to agree; and the preſident ſo appointed by an Apoſtle was preciſely what we call a Biſhop. Such was Timothy at Epheſus, Titus in Crete, Epaphroditus at Philippi, and to name no more, the Angels in the Churches of Aſia Minor. This notion, however, does not altogether ſuit the learned Principal; who, therefore, goes on *to ſuppoſe* in what way the Preſident, when neither an Apoſtle nor one apoſtolically appointed was preſent, *might poſſibly* be fixed on. And he is, at laſt, uncertain whether the office was "conſidered as the right of the ſenior Preſbyter, or went by rotation, or was conferred by election." At all events, it implied, as the learned Principal obſerves, during its continuance, *a kind* of ſuperiority; and from this *temporary kind of ſuperiority in the Preſident* aroſe, in the Principal's opinion, we doubt not, the *permanent power and authority of the Biſhop.*

To thoſe who, by their prejudices, are previouſly diſpoſed to graſp at any thing like a defence of their loved Preſbytery, we know not how plauſible this ſcheme may appear of accounting for the riſe of Epiſcopacy. For *our* part, we heſitate not to affirm that no hypotheſis was ever conceived, we do not ſay with leſs probability of truth, but more palpably abſurd, or more contemptibly ridiculous. We ſhall not inſiſt on the general character of the firſt Chriſtian Miniſters, and how unlikely it is that ſo many of them ſhould even wiſh to aſſume an authority which they muſt have known to be unlawful, over their brethren; eſpecially when the conſequence of ſuch ſuperiority was

certain

certain perſecution, and almoſt certain martyrdom. But, admitting their ambition to have been ever ſo exorbitant, was it morally poſſible for it, we aſk, to be ultimately ſucceſsful? Was it poſſible for thoſe encroaching prieſts ſo dexterouſly to combine their efforts as, at once, to ſubvert, through the whole extent of the Chriſtian world, that PURITY which their brethren as well as themſelves had received as their eccleſiaſtical birth-right, tranſmitted from the Apoſtles? He who can believe this may alſo believe that, before the end of the current year, the Moderators of all the Scotch Preſbyteries ſhall, within the bounds of their ſeveral diſtricts, have erected themſelves into Dioceſan Biſhops; that the Moderators of provincial Synods ſhall have become Metropolitans, and the Moderator of the General Aſſembly Patriarch of the whole kingdom. When ſuch an uſurpation ſhall have taken place, without a ſingle Miniſter's proteſting againſt it, we ſhall then have ſomething very ſingular to what is ſuppoſed to have happened on the firſt unhallowed eſtabliſhment of Epiſcopacy.

The learned Principal takes ſome pains to explain the grounds on which is founded the authority of LAY ELDERS, who were firſt admitted into the Preſbyterian Church-courts by Calvin in 1542. This is a conſtitution with which *we* have no concern; and certainly when men have once deſerted the model on which the Chriſtian Church was originally built, it ſignifies little how fanciful an edifice they may afterwards agree to raiſe in its place. But we are anxious to apologize to the learned Principal for a very unjuſt, though involuntary, miſrepreſentation of his ſentiments, into which we were betrayed when Dr. Martin's Sermons came under our review. That Gentleman, in a note relating to his fourth diſcourſe, has quoted a ſentence from Dr. Hill, which, inſulated as he has given it, unavoidably implies that the learned Principal aſcribes to the "friends of Epiſcopal Ordination," in the preſent day, *a diſpoſition to perſecute*. We ought, indeed, to have known Dr. Martin better than to admit ſuch a charge upon his authority; and we beg the learned Principal's pardon for our want of caution: ſince nothing, it is evident, was farther from his intention than that which Dr. Martin has made him affirm. The ſentence quoted by Dr. Martin is violently ſeparated from that which precedes it, and the particle of connection ſuppreſſed. Whether he did not underſtand the learned Principal, or whether he *intentionally* mutilated the paſſage, we ſhall not take upon us to decide. But we ſhall lay it entire before our readers.

"*A conviction of the divine right of Epiſcopacy*, to which Charles I. was accounted a martyr, and which all who trod in the ſteps of Archbiſhop Laud zealouſly inculcated, *was one cauſe* of thoſe perſecutions which the Preſbyterians endured during a great part of the 17th century, both before the civil war commenced, and after the Reſtoration. AND *now* that the progreſs of ſcience and good government has exploded the horrid practice of perſecution for conſcience ſake, *the ſame principle* is the foundation of that contemptuous language with regard to the Preſbyterian Church, which often proceeds from the zealous friends of Epiſcopal Ordination, and which ſometimes

times appears in the writings of able divines, men in other reſpects profound and enlightened." (Pp. 179, 180.)

The learned Principal's meaning, when thus fairly exhibited, can be miſtaken by no one. He SAYS *that a conviction of the divine right of Epiſcopacy is the foundation of contemptuous language, with regard to the Preſbyterian Church.* Dr. Martin, by totally ſuppreſſing the firſt ſentence, and likewiſe the firſt word of the laſt, COMPELS HIM TO SAY *that the principle of perſecution is the foundation of ſuch language.* Dr. Martin has, therefore, our full conſent to make his election between *want of honeſty* and *want of judgment.*

The learned Principal holds that, under the Goſpel, the *form* of Church Government is a matter of indifference. One of his reaſons is as follows:

"Moſes might deliver to the one nation of which he was appointed lawgiver, a code of eccleſiaſtical, as well as of political and judicial inſtitutions. But the Apoſtles, who were ſent to gather converts out of all countries, could not adopt any form of eccleſiaſtical polity that was equally applicable to the infant Churches which were then planted, and to the national Churches which were afterwards eſtabliſhed; and any attempt to bind upon Chriſtians a particular form of Church Government, muſt have proved an obſtacle to the propagation of Chriſtianity amongſt all the nations who found that plan incompatible with their civil conſtitution." (Pp. 183, 184.)

But we could never underſtand this preſumed incompatibility; and, to own the whole truth, we regard the argument as ſomething very like nonſenſe. The Church is a ſociety which in its own nature, has no interference with civil inſtitutions. In its firſt and pureſt ſtate it was founded not only without dependence upon human authority, but in direct oppoſition to it. To the infant churches, therefore, it is evident that, if we ſet aſide apoſtolical precept and practice, any particular form of government was as ſuitable as another. And with regard to eſtabliſhed churches, though our modern innovators have invented the plea that certain forms are beſt adapted to certain civil conſtitutions, it ſeems altogether viſionary and chimerical. If, indeed, there be any apoſtolical form, no civil conſtitutions can alter that form without the higheſt criminality. This plea, however, comes, at all events, with the very worſt grace imaginable from a Miniſter of the Church of Scotland. Such a Miniſter will not, ſurely, contend that Preſbyterianiſm is a form of Church-polity inconſiſtent with monarchical government. Why, then, ſhould Epiſcopacy be ſuppoſed inconſiſtent with republican, or with any other government?

But the learned Principal and his brethren, we muſt inform our readers, are men of liberal and charitable minds. The paſſage which exhibits theſe amiable diſpoſitions is, indeed, ſomewhat long; but, it would not be right, we conceive, to omit it, although we have already carried our obſervations on this ſection to a greater extent than we can well afford.

"We

"We do not contend," he says, "that there is an inseparable connection between Popery, the grossest abuse of Church-Government; and that superiority of a Bishop above Presbyters, called prelacy, which, although not prescribed in the word of God, may be adopted for the sake of convenience: We do not consider it as any part of our duty to Christ, the Head of the Church, to endeavour the extirpation of prelacy: We do not think ourselves called upon *to exaggerate* the defects which we observe in the English Episcopacy, or to depreciate the advantages which may be derived from it; and we are sensible that, in a country such as England, a change from Episcopacy to Presbytery may be highly inexpedient. But although, with these views of the subject, we feel no disposition to take the Solemn League and Covenant; yet, at the same time, we stand firm in that opinion which every minister of the Church of Scotland declares at his ordination, that the Presbyterian Government and discipline of this Church are not only lawful, but founded in the word of God, and conformable to the model exhibited in the primitive times of Christianity. We contend that we are successors of the Apostles, invested with all the powers which, of right, belong to any ministers of the Church of Christ. *We put a very high value upon the independence which Presbyterian Ministers enjoy, by not being placed under the inspection of any one of their brethren.* We study, by our general conduct, and our attainments in literature, to maintain the honour of that dignified station which we hold; and we *will* [shall] always be ready to defend by argument, the only weapon which we desire, or which, in such a cause, we think it lawful to employ, that form of Church Government which was established in Scotland at the Revolution, and which the *Treaty* [Act] of Union hath declared to be the unalterable government of Christ's Church in this part of the united kingdom." (Pp. 185—187.)

From this extract may be seen how far the Presbyterian Ministers of Scotland have departed, for the better, from the principles of their ancestors, who swore, "*with their hands lifted up to the Most High God*," that they would extirpate prelacy, and who kept their oath. To the ministers of the present day we, the members of the united Church of England and Ireland, are, undoubtedly, much obliged for their lenity. We know not, indeed, that we owe them very particular thanks for *not exaggerating* the defects of our Episcopacy; but of this we are sure, that we have it not in our power to exaggerate the defects of their Presbytery. They are, however, proud of their *independence*, which may they enjoy as long as it gives them pleasure! They may be assured that in the clergy of the united Church it excites no envy. And that we may not, in point of generosity, seem to be outdone by these our Scottish friends, we shall boldly promise, in the name of our clergy, that they shall, neither directly nor indirectly, endeavour to subvert the form of Church Government established in Scotland at the Revolution, unless the Scots themselves should solicit a change. The only favour which we ask, in return, is that the Ministers of the Church of Scotland will not insist on our thinking as highly of their form of Church Government as they do themselves.

The remaining sections of this part of the "Institutes" are exceedingly curious, and will well reward the attention of such as wish to obtain

obtain a minute acquaintance with the conſtitution of the Church of Scotland. We have read them with great ſatisfaction ourſelves; but they contain ſuch a multiplicity of details, that we cannot abridge them, and muſt therefore content ourſelves with copying their titles. "3. On the Manner in which Miniſters are admitted into the Church of Scotland. 4. On the Judicatories which compoſe the Conſtitution of the Church of Scotland. 5. On the Diſtribution of Power amongſt thoſe Judicatories. 6. On the Objects of the Judicial Power of the Church. 7. On the Proviſion made by the State for the Church of Scotland." In theſe ſections there is much which we do not approve, and much on which we intended to animadvert; particularly a practice highly abſurd, called "The Moderation of a Call," in conſequence of which the people of a vacant pariſh are led to conceive that they have the choice of their Miniſter, though the patron's right of preſentation is, in fact, indefeaſible. At the diſſolution of the General Aſſembly, which conſiſts, as the learned Principal informs us, of 361 members, a ſtrange farce is acted. It is firſt diſſolved by the Moderator, *in the name*, we have been told (though not by the Principal) *of the Lord Jeſus Chriſt, the only Head of the Church*, and another is appointed againſt a certain day of the following year. It is then diſſolved by the King's Commiſſioner, we have likewiſe been told, *in his Majeſty's name, as only Head of the Church*, and another appointed againſt the day which was previouſly named by the Moderator. It is thus that the General Aſſembly ſtill endeavours to preſerve a ſhadow of that independence which the Church of Scotland formerly claimed and exerciſed, when ſhe bade defiance to the powers of the ſtate.

The third part of theſe "Inſtitutes," communicates much ſound inſtruction and advice to thoſe who are intended for Miniſters of the Church of Scotland. But, in the very firſt ſection, on Public Power, we meet with a paſſage which to us at leaſt, appears moſt extraordinary.

"The Church of Scotland," ſays Dr. Hill, "in adopting a Directory inſtead of a Liturgy, conſiders its Miniſters as men of underſtanding, of taſte, and of ſentiment, capable of thinking for themſelves, who, without being confined to the repetition of a leſſon that has been compoſed for them, may be permitted to exerciſe their talents, with a becoming dependence upon divine aid, in the ſacred and important office of leading the devotions of Chriſtian worſhippers." (P. 294.)

Here the learned Principal, we are apt to think, forgot, for a moment, his uſual liberality and politeneſs. He knows how very few Chriſtian Churches have ever conducted public worſhip on the plan of his own. The Church of England, in particular, has adopted a Liturgy. Does the learned Principal really think ſhe, therefore, "conſiders her miniſters as men of *no underſtanding, taſte or ſentiment, who are incapable of thinking for themſelves*, and who *muſt, therefore, be confined to the repetition of a leſſon?*" Were ſuch her ſentiments,

ments, we could only ſay that the talents actually diſplayed by the children have greatly exceeded the expectations of the mother. But the Church of England had better reaſons for the part which ſhe has choſen. When ſhe adopted a Liturgy, ſhe thought not of the underſtanding, of the taſte, or of the ſentiment of her future miniſters. She thought only of *public* WORSHIP. She knew that nothing can be more abſurd than the practice of *extemporary prayer in public*; which, as we have elſewhere obſerved (Vol. XVIII. p. 360), "is only (and even that not always), the prayer of the miniſter, but NEVER OF THE CONGREGATION." She knew that if the people are to offer up their devotions jointly with the miniſter, in ſuch a way that there may be μια προσευχη, μια δεησις, it muſt be done by A KNOWN AND STANDING FORM. She, therefore, never imagined that underſtanding, taſte, or ſentiment are the qualifications which entitle a man to lead the devotions of Chriſtian worſhippers. Much leſs did ſhe imagine that the ſolemn ſervice of offering up the public prayers would be conſidered by any, as a proper occaſion for "exerciſing their talents," or for acquiring popularity by a ſtudied diſplay of what has been prepoſterouſly and hypocritically termed "*The gift of prayer.*"

The contemptuous expreſſion which repreſents the Clergy of thoſe Churches in which ſet forms of devotion are employed as "confined to the repetition of a leſſon that has been compoſed for them," might, we think, have been ſpared. We will not allow ourſelves to ſuppoſe that, in the judgment of the learned Principal, the reading of the Liturgy is regarded, by our clergy, merely as the repetition of a leſſon. But, if we are not greatly miſinformed, the moſt judicious among the Preſbyterian Miniſters, for whom no ſuch leſſon is prepared, are careful to prepare ſuch leſſon for themſelves. They compoſe, we are told, a certain number of prayers, which they regularly uſe in their public devotions. This conduct we are ſo far from diſapproving, that we think it an eminent proof of their wiſdom; for by this means their congregations become, in a ſhort time, acquainted with their prayers, and are conſequently, better able to accompany them. The learned Principal himſelf, notwithſtanding his apparent ſneer at the *leſſons* of a Liturgy, ſeems afterwards to be of our opinion. He adviſes his pupils to uſe, in their prayers, the phraſes of Scripture; and for this advice he aſſigns the following reaſons.

"By adopting theſe patterns, you give your language in prayer a becoming gravity and ſolemnity; *you abound in expreſſions familiar to your hearers, in which they readily join; and you thus obtain, to a certain degree, the chief advantage of thoſe prepared forms of prayer with which the congregation are previouſly acquainted.*" (P. 299.)

The ſecond ſection of theſe "Counſels" is "on the adminiſtration of the Sacraments." From the following paſſage we learned, with ſurprize, that the practice of the Church of Scotland is not uniform, though in what the variations conſiſt we are not informed.

"The miniſters," ſays the learned Principal, "in the ſeveral diſtricts of this

this Church, would abuse the confidence which the Directory reposes in their discretion, if, upon their own speculations, or apprehensions of propriety, they were to depart from established custom. They act more wisely, and more conformably to the true spirit of the gospel, by adhering to *the mode of administering the Sacraments which prevails in their neighbourhood*, and by employing their talents and exertions in rendering that mode subservient to the great end of cherishing good impressions and promoting practical godliness." (P. 309.)

The learned Principal's third section is "on Lecturing," a mode of instruction which is thus explained.

"At one of the meetings for public worship, either a whole chapter, or part of a chapter [of the Bible], according to his discretion, is read by the minister, and then expounded in a discourse, which professes to approach in its form and its object, to what was stated as the character of the earliest Christian Sermons." (P. 330.)

From this section we shall copy the following paragraph, in which the favourite work of a late most amiable and excellent prelate is appreciated with eminent felicity and truth.

"3. I would guard you, in the last place, against indulging much in an allegorical style of lecturing. Origen gave first the literal sense of the passage read, and then the mystical, and he has had many followers. But nothing is more liable to abuse than that luxuriant fancy, which, out of the plain sense of Scripture, brings allusions, resemblances, and doctrines, which probably never entered into the mind of the writer. So long as we have our Lord and his Apostles for our guides, in tracing the hidden meaning of Scripture, we are safe: but when we presume to advance farther than they lead us, we find ourselves bewildered, and we are soon in danger of nourishing unprofitable and hurtful speculations in the minds of our hearers, at the expence of that wholesome instruction which they would have derived from a literal exposition of the true meaning of the inspired writers. Bishop Horne, in his admirable Preface to his Commentary on the Book of Psalms, has illustrated, in the most convincing manner, this sound principle, 'that the application of the Psalms to evangelical subjects, times and circumstances, stands upon firm ground, and may be prosecuted upon a regular and consistent plan.' But his commentary is one instance more added to the many which he himself admits, 'that the spiritual interpretation of the Scriptures, like all other good things, is liable to abuse.' For by introducing the prophetical, evangelical, mystical, or spiritual sense in numberless places, where it is not warranted either by the quotations in the New Testament, or by the general tenor of the psalm, he often appears to turn aside from their natural meaning the words which he professes to illustrate; and he has filled a great part of his commentary with feeble repetitions of a few leading ideas, which the charms and graces of his language are not always sufficient to enliven." (Pp. 335—337.)

In section 4th, "On the doctrinal part of preaching," we meet with a passage, which we transcribe for the use of our English "True Churchmen," and to the spirit of which they would do well to attend.

"The more ſtrongly we aſſert that right of private judgment which belongs to the diſciples of Chriſt, we are the more ſolicitous that every perſon who propoſes to become a miniſter of this eſtabliſhed Church ſhould be aware of the reſtraints to which he will then ſubject himſelf. As a private Chriſtian, he might have enjoyed the liberty of publiſhing any opinions which do not diſturb the public tranquillity. But by ſubſcribing the Confeſſion of Faith at his admiſſion, he gives a ſolemn pledge to the State and to the Church, that he concurs with the community of teachers in the general views upon which that confeſſion was compiled and publiſhed. If, after his admiſſion, his mind undergo ſuch a revolution, that he imbibes new opinions in religion, and thinks himſelf bound in conſcience to propagate them, he ought alſo to feel an obligation to renounce the ſtation which he holds: For he violates ſacred engagements, and betrays a moſt degrading inconſiſtency of character, if, either directly or indirectly, he attack the received Creed of that Church of which he is a miniſter; and if from the pulpit, where he was placed to defend the preſent truth, he inſtil into the minds of the people divers and ſtrange doctrines, againſt which it was the purpoſe of the Confeſſion of Faith to guard them." (Pp. 345, 346.)

The following paſſage from ſection 5th, "On the choice of the ſubjects of preaching," is extremely ſenſible; and ſhews, with great clearneſs, the egregious folly of the diſtinction between *legal* and *evangelical preaching*.

"The counſels which I offer, with regard to the choice of the ſubjects of preaching, are very ſhort and general; becauſe it appears to me that there is a fitneſs in diſcourſing occaſionally upon all the different kinds of ſubjects which the Bible ſuggeſts; and that the variety to be found there is one of the means by which that divine book is admirably calculated to promote the great ends for which it was given. The peculiar doctrines of Chriſtianity, the precepts, the examples, the remarks upon the conduct of life, the hiſtories, the parables—all theſe parts of Scripture may be brought forward with much edification, provided the purpoſes of preaching be always kept in view. It ought never to be forgotten that the preaching of the Word is one of the means which the Spirit of God employs to render the inſtructions and the motives of the Goſpel effectual in producing that character without which men cannot be ſaved. The moſt doctrinal ſermon, therefore, ought to point towards good conduct; and the moſt practical ſermon ought to have ſome reference to the doctrines of the Goſpel. To dwell merely upon the truths which Jeſus revealed, and to omit a full and clear ſtatement of their practical tendency, is to forget the ſolemn charge which Paul gives, through Titus, to every miniſter of the Goſpel. 'This is a faithful ſaying, and theſe things I will that thou conſtantly affirm, that they which have believed in God be careful to maintain good works.' To deliver from the pulpit ſuch moral eſſays as may be found in the writings of an enlightened Heathen, is to neglect that winning, impreſſive manner of preaching morality which is to be learnt [learned] in the School of Chriſt. The moſt evangelical, the moſt uſeful, and the moſt acceptable kind of preaching, is that in which doctrine and practice is ſkilfully blended, in which morality is grounded upon faith, and the native influence of the Revelation of God, in cheriſhing the virtue of all who receive it, is illuſtrated and applied." Pp. 351—353.)

Our

Our laſt extract ſhall conſiſt of ſome obſervations on viſiting the ſick, of which the tendency ſeems to be rather equivocal.

"In performing this humane office, you have to beware of foſtering any of thoſe Popiſh ideas which ſtill lurk in the minds of many of the people of this country; *that miniſters have power to give abſolution; that their prayer has efficacy with God to change his counſels; and that deep expreſſions of ſorrow, or extraordinary acts of charity upon a death-bed, are ſufficient to atone for paſt tranſgreſſions.* The ſituation of the ſick perſon may render it very improper to reaſon with him upon theſe points. But as your ordinary doctrine from the pulpit will always, I truſt, preſent thoſe ſound views of religion which are the moſt effectual preſervative againſt ſuch errors, ſo you ſhould be careful never to allow any expreſſions to drop from you, in addreſſing the ſick, or in praying with him, which ſeem to give them countenance. For, while you miniſter to his comfort, you may do eſſential harm to others, by appearing to contradict what they had heard in your diſcourſes from the pulpit. They will either reſt in thoſe views which are moſt ſoothing to their vices; or their notions of religion will be completely unſettled; and they will conſider you as a perſon habitually acting a part, ſaying upon all occaſions what you find moſt convenient for your preſent purpoſe." (Pp. 403, 404.)

From the ample extracts which we have given, it will appear that the learned Principal's ſtyle is well ſuited to his ſubject, being equally dignified and grave. We add that, in general, it is ſufficiently correct. But he gives us ſeveral words and phraſes which are not Engliſh. Thoſe troubleſome auxiliaries *ſhall* and *will* are, according to the common cuſtom of his country, frequently confounded. We have, beſides, *diviſive courſes*, p. 164: and *to try* (inſtead of *to examine*) thoſe whom the learned Principal calls "*intrants* to the miniſtry, Pp. 188, 189. At p. 224, he talks of *ſiſting* members at the bar: and at p. 243, of the General Aſſembly's *interpoſing* its authority. To theſe inſtances we may add *to expiſcate ſentiments*, p. 258; to *transfuſe a languor to a work*, p. 362; *ornate*, for *ornamented* or *elegant*, Pp. 367 and 371; and *ultroneous*, for *voluntary*, p. 406.

The Appendix, conſiſting of 20 pages, contains ſeven Acts of Parliament reſpecting the Church of Scotland, one Act of the General Aſſembly "Againſt Simoniacal Practices," and a "Judgment of the Court of Seſſion in a queſtion betwixt the Heritors and Kirk-Seſſion of Humbie."

Flim Flams! or, the Life and Errors of my Uncle, and the Amours of my Aunt! With Illuſtrations and Obſcurities. By Meſſrs. Tag, Rag, and Bobtail. With an Illuminating Index. 3 vols. 18s. Murray. 1805.

THAT mankind in general have a ſtrong predilection for the marvellous, is an obſervation as old as Ariſtotle: That philoſopher ſays in his Poetic, "in general every thing that is wonderful is pleaſing; as a proof of which, whoever relates any fact is apt to add ſomething marvellous to gratify the hearers." It is curious and inte-

reſting to trace the various objects and effects of this kind of human inſtinct in man, according to his different purſuits and attainments. In the darker ages of the world, ſuperſtition, with all its attendant train of omens, dreams, and apparitions, afforded an ample ſource of prodigies to ſatisfy this paſſion; but a more enlightened philoſophy, joined to that ſpirit of ſcepticiſm, which teaches its votaries to doubt of every thing that is not an object of ſenſe, rendered this kind of wonder obſolete, at leaſt, for its effects are not ſo entirely eradicated as is frequently ſuppoſed. A very ingenious dramatic critic (M. Leſſing), ſpeaking in defence of the preternatural characters in Shakeſpeare's tragedies, obſerves that "Many individuals are *convinced* that there are no apparitions, a great many more pretend to be convinced, and then harangue on the ſubject, and give and ſupport the faſhionable doctrine, but the multitude (for whom the firſt dramatic poet principally compoſes) are ſilent: they are indifferent on the ſubject, they ſometimes take one ſide, and ſometimes the other; they laugh at ghoſts in broad day-light, and liſten with trembling avidity at night to the terrible ſtories they are told of them." Perhaps this account of German credulity would have better ſuited this country a century ago than at preſent; but even at this time there are more people in England who will feel the truth of it than will own it.

Natural philoſophy, however, has ſeized the ground that ſuperſtition has abandoned, and phyſical has ſucceeded the metaphyſical wonder. The various properties of matter, the natural miracles revealed by the teleſcope and microſcope, the wonderful operations of chymiſtry and electricity attract the curioſity ſo forcibly, that they ſupplied, for a time, the place of ghoſts, witches, and fairies: but they had not the ſame means of retaining their hold on the imagination. Supernatural wonders being always cloathed with doubt, myſtery eluded inveſtigation, and were conſtant objects of ſurprize, but inveſtigation and experiment form the ſoul of natural hiſtory, and once inveſtigated they loſe the proſpect of being marvellous. Modern ingenuity, however, has ſuggeſted the means of finding new ſources of wonder, and has added to natural philoſophy ſome fanciful appendages, that being equally remote from inveſtigation with ghoſts and witches, are equally calculated to impreſs the imagination with ſurpriſe. As ſuperſtition may be called the marvellous of metaphyſics, ſo the wild reveries of ſome modern ſcioliſts in natural philoſophy, may be termed the ſuperſtition of phyſics.

As the beſt weapon that can be oppoſed to ſuch theoriſts is ridicule, we took up the little volumes before us with ſtrong expectation of finding much to praiſe; and that expectation was encreaſed, when we found the author had followed in ſome degree the plan adopted by Pope, Swift, and Arbuthnot, to ridicule the ſcioliſts of the laſt century, but in reading the work we were miſerably diſappointed at the wretched execution of what appeared to us a very good deſign, and we have ſeriously to lament that a ground which might have been ſo ſucceſsfully cultivated by genius, is thus previouſly occupied by dullneſs.

There

There is only one merit the book poſſeſſes, many of thoſe wanderings of the diſtempered imagination of philoſophers, which they chuſe to call hypotheſes, are quoted in the notes, and ſome of them we ſhall cite for the amuſement of our readers; to cite much of the work itſelf will be impoſſible, as the only attempts the author makes to awake from the torpor of dullneſs, are occaſional ſallies of indecency and impiety.

To begin, however, with what is moſt pleaſant, with approbation and not cenſure, we quote with ſatisfaction the following extract from Biſhop Watſon's Preface to his Chemical Eſſays.

"It is the obſervation of an acute writer, that "the preſent mode of ſending our *young men* into *France* and *Italy*, tends only to fill *Great Britain* with DABLERS IN VIRTU, PRETENDERS IN TASTE, SCIOLISTS IN LITERATURE, and INFIDELS IN RELIGION."

If the diſcontinuance of this mode ſhall at all leſſen the conſequences derived from it by our young men of rank, ſome advantage will ariſe to this country from the revolutions on the continent of Europe. This paſſage alſo from the work itſelf meets our approbation.

"BULBO—was a cattle-fancier, and thought to deſerve well of his country by giving them more fat than lean. Has he not been hardly uſed for raiſing meat to half-a-crown a pound—when every pound of fleſh, perhaps, ſtood him in a pound in good money? One of his barrel-ſhaped monſters devoured four times as much as any natural ox; and looked much better in the window of a print-ſhop, exhibited as a prize ox, than in Smithfield, where it was not conſidered as fit to be eaten by Chriſtian people."

We have neither ſpace nor inclination here to enter into an inveſtigation of the ſpeculative and opulent agriculturiſts of the preſent day, but it muſt be obvious to common ſenſe, that the only rational object of agricultural improvement is to produce the largeſt quantity of conſumable proviſions, and at the cheapeſt rate, an object to which the experimental huſbandry of the preſent day ſeems diametrically oppoſite.

Lavater, whoſe writings of phyſiognomy have made ſo much noiſe lately, has carried the ſame idea in the hand-writing.

"LAVATER has no doubt, that HAND-WRITING is founded on the real difference of *moral character*; that the *preſent diſpoſition* of mind has an influence on the *writing*, and that a man *forms his letters* very differently when treating a *diſagreeable* ſubject, and amuſing himſelf with an *agreeable* correſpondence. He has made the following nice diſtinctions in hand-writing.

The *ſubſtance* and *body* of the letters.
Their *form* and their manner of *rounding*.
Their *heighth* and *length*.
Their *poſition*.
Their *connection*.
The *interval* which ſeparates them.
The *interval* between the lines.
Whether theſe laſt are *ſtraight* or *awry*.

The *fairness* of the writing.
Its *lightness* or *heaviness*.

Perhaps there may be more probability in this hypotheſis than that formed on the countenance, as the operations of the hand will be more likely to be influenced by the temper of the mind than the feature of the face, but they are both liable to be ſo eſſentially affected by accidental circumſtances, that it is impoſſible that any thing like a rational ſyſtem can be founded on either.

Extracting again from the notes, perhaps credulity itſelf could hardly think what follows could, at the cloſe of the eighteenth century, come from any other pen than that of a maniac.

"In the 19th century (ſays Dr. GIRTANNER) the tranſmutation of metals will be generally known and practiſed. Every CHEMIST, every ARTIST, *will make* GOLD; *kitchen utenſils* will be of SILVER, and even GOLD—which will contribute more than any thing elſe to *prolong life*, poiſoned at preſent by the oxyds of copper, lead, and iron, which we daily ſwallow with our food. There will then be no other riches than *natural riches*; the productions of the ſoil; artificial riches, ſuch as gold, ſilver, and paper money, will vaniſh in the hands of thoſe who have accumulated them. *What a revolution in ſociety!* Every enlightened chemiſt will agree with me, that this revolution is not only probable, *but at no great diſtance!!!*

Phil. Mag. Vol. VI. p. 353.

The nineteenth chapter is devoted to the expoſure of the horrid cruelties inflicted on animals for the purpoſe of experiments in natural philoſophy; the examples are ſuch as would ſhock many of our readers. When in the preſent ſyſtem of education an early impreſſion is made on the young mind of the duty of mercy to animals: when this duty is in ſome caſes enforced by our juriſprudence, what muſt be our opinion of the diabolical practice of putting animals to the moſt excruciating torture, merely to gratify the wanton curioſity of a few idle ſcioliſts. Whatever diſlike we have to the general complexion of the work, we muſt give our praiſe, even to an attempt to employ the arms of ridicule againſt ſuch violators of humanity; and have only to lament that the weapon had not been of a better temper and a ſharper edge.

To make amends however for this cruelty to animals, our modern naturaliſts have an ample ſhare of ſentimental feeling for the vegetable world: of proofs of this we can give an extract, without fearing to excite any ſenſation in our readers but that of riſibility.

"Mr. C. WHITE obſerves, that there is no *limit* to the reſearches of modern philoſophy. We find the following curious morſel in a treatiſe on the *Maladies of Elms*, read at the late Inſtitute at Paris.

"It is a long time ſince the Abbe Roger Schabol has ſhewn the reſemblances which ſubſiſt between the animal and vegetable œconomy, and the ſimilitude both of the maladies and remedies, particularly in *ſurgical caſes*. We may apply this theory to all the maladies which ariſe from *checked tranſpiration and interrupted circulation!*

THIS

"TREES are *animated*, they have their *food*, their *enjoyments*, their *grief*, their *health*, their *illness*, their *watching*, their *sleep*, their *emanations*, their *absorptions*, their *infancy*, their *growth*, their *puberty*, their *manhood*, and their *love*.

"The man who does not find in *animals* YOUNGER BROTHERS, and in *plants* COUSINS, more or less removed, is unacquainted with *his own nature*, and is devoid of the *elements* of *morality*."

WHITE *on the Gradations in Man*, p. 6.

"The readers of the BOTANIC GARDEN may, perhaps, have supposed that in the tales of the loves of the plants, the author intended only to animate the theory of Linnæus by a beautiful fiction. But they have mistaken his purpose, and his botanical creed, who have thus conceived of them. He was never in his life more in earnest than in ascribing to VEGETABLES the *sensations*, the *affections*, the *passions*, and even the *designs* of what we ordinary mortals believe animals alone to be capable. It was one of his favourite opinions, that PLANTS are truly *animals!* This, in his *Phytologia*, he strenuously labours to illustrate, and to prove."

Phil. Mag. Vol. VI. p. 173.

"This is very probably true—Dr. DARWIN meant more than meets the vulgar ear, when he sung that MAN has

'His *brother* EMMETS and his *sister* WORMS.'

"I believe he felt a great deal for his *vegetables*; and for his *son*, and for all his *friends!*—He asserts in his *Temple of Nature*, that this world is nothing but a *slaughter house*, most piteously he whines for the *tender grass* and the *embryon seed*, which sanguinary lambs and doves *devour!*"

Dr. Darwin's feelings for his son have been completely expressed by his fair biographer, and which all her subsequent attempts to explain away only tend to confirm.

What words are equal to express the censure due to the writer of such a passage as this: if such be their effects on female manners and female delicacy, the fine arts are the corruptors, and not the ornaments of polished society.

"Let our travelled ladies who have walked *without harm* with gentlemen through every museum in Europe, and beheld all that Grecian art, even *when playful*, could shew, teach their countrymen that true modesty disdains not to examine, with a steady eye, the *masculine parts of the antique statues*, conscious that they are as chastely represented as those of children by the hand of nature, which Innocence may, and does daily, behold unblushing; which, when *mutilated*, or *clumsily concealed*, shews *a narrow mind!*"

GEORGE CUMBERLAND'S *Thoughts on Outline, &c.* p. 44.

To the objections we have already made as to the execution of this work, we have one to add of a more serious import; we mean the want of distinction in the author's censure, and involving names of just and deserved celebrity in the same ridicule with those of foolish and impudent pretenders to science, whose only merit lies in impudent assertion and extravagant paradox: besides the immorality and the malice of this, it frustrates the whole intent of the work, and converts satire into the highest strain of panegyric; for what can

be higher praiſe to ſuch ephemeral dreamers than to ſee themſelves named with ſuch perſons as Dr. Herſchell and his ſiſter, and Sir Joſeph Banks.

Sermons. By William Laurence Brown, D. D. Principal of Mariſchall College and Univerſity: Profeſſor of Divinity and Miniſter of Grey-Friars Church, Aberdeen: one of his Majeſty's Chaplains in ordinary, in Scotland; and Member of the provincial Societies of Arts and Sciences of Utrecht and Holland. 8vo. Pp. 491. Conſtable and White, Edinburgh; London, Longman and Co. 1804.

DR Brown is one of the many thouſands whom that dreadful convulſion, the French Revolution overwhelmed in its deſtructive progreſs. He was miniſter of the Engliſh Church in Utrecht, when the French took poſſeſſion of Holland; he was compelled to give up his means of ſubſiſtence, to abandon his little flock, and ſeek an aſylum in Britain. Before his expulſion took place, we believe that he had been of uſe to the government of this country, and, as there was no proſpect of his re-eſtabliſhment at Utrecht, his ſervices were rewarded by placing him at the head of Mariſchall College, in Aberdeen. He is already known to the public by two ingenious eſſays, on the folly of ſcepticiſm, and on the natural equality of man, on his rights, and his duties He has likewiſe written a poem on ſenſibility, which we have never ſeen.

The ſermons, now before us, will not diminiſh the literary reputation which Dr. B. had already acquired. In them he appears to be the true interpreter of that ſcripture which is our guide unto ſalvation: with plainneſs, yet with elegance, with fervour, without wild enthuſiaſm he lays before Chriſtians the doctrines of the goſpel, and exhorts them to be guided by its precepts.

The volume conſiſts of eighteen ſermons, the ſubjects of which we ſhall lay before our readers. 1. On the Duty and Character of a Chriſtian Preacher: preached on the writer's admiſſion to the Weſt Church, Aberdeen. 2. On the Love of God. 3. On the Joy and Peace of Believing and Practiſing the Goſpel. 4. On the Nature, the Cauſes and the Effects of Indifference with regard to Religion. 5. On the Folly of Procraſtination with regard to the concerns of Religion. 6. On the Vanity of Religion unleſs conſidered as the chief Good, and accompanied with Zeal and Perſeverance. 7. On the Nature, the Effects, and the Rewards of Conſtancy and Perſeverance in Religion. 8. On the Progreſſive Nature of Religion in the Soul. 9. On the Specific Qualities of Prudence and Simplicity of Character. 10. On the union of Prudence and Simplicity of Character. 11. On the Motives to Cultivate Prudence and Simplicity of Character. 12. On the Happineſs of a Mind, open to Conviction of Truth, and attached to Duty. 13. On the Temptations and Dangers of Opulence and exalted Station. 14. On the Temptations of Poverty; on the Happineſs

Happineſs of the middle Conditions of Life; with inferences from the whole Subject. 15. On Pride. 16. On the Grounds of Pride. 17. On Humility. 18. On the unfailing Nature of Charity, as a Motive to cultivate it: preached Auguſt, 1798, behoof of a Society, inſtituted for the Relief of the Sick Poor, and entitled the *Sick Man's Friend.*

It will be perceived that theſe ſubjects embrace a wide range of duty; and touch either directly, or indirectly on what it chiefly concerns a Chriſtian to know and to practiſe. In theſe ſermons, as in all human productions, there are inequalities: but they appear to us to be, upon the whole, the productions of a ſound head, a warm heart, and a truly Chriſtian temper of mind; to which may be added no inconſiderable degree of taſte and literary acquirement. We ſubjoin a few extracts, from which our readers may judge for themſelves. We do not give them as the beſt ſpecimens, that might have been produced, but as fair teſtimonials of the talents of the author.

In Sermon IV. "On the Nature, the Cauſes, and the Effects of *Indifference* with regard to Religion,*" we have the following ſenſible acute diſcrimination between indifference and moderation.

"I ſhall conſider the peculiar and ſpecific nature of lukewarmneſs and indifference in religion. Now, in inveſtigating the appropriate qualities of objects, it is of great importance to diſcriminate them from others to which they bear ſome reſemblance. In the preſent caſe, this is more to be attended to, that there are both virtues and vices with which religious indifference is, from affinity, apt to be confounded, according to the light in which it is viewed.

"We muſt, in the firſt place diſtinguiſh it from *moderation*, whoſe diſguiſe it often aſſumes, and impoſes thereby, not only on beholders, but the perſon himſelf who is under its influence. *Moderation* is that quality and habit of ſoul which maintains due order, proportion, and ſtrength, among all our active principles and powers, reſtraining them from exceſs, directing them to their proper objects, and aſſigning, to each of theſe, its real value, and the juſt degree of deſire and exertion with which it ought to be purſued. Moderation, therefore, induces us to be indifferent, with regard to indifferent matters; but requires zeal in relation to thoſe of ſolid and extenſive import. On this very ground the *ſcorner*, who ridicules ſacred things, and the *wicked and ungodly*, are, in ſcripture, repreſented as ſynonimous.—*Lukewarmneſs* deſtroys the eſſential differences of objects, reduces importance to inſignificance, magnitude to ſmallneſs, dignity to abjection, excludes both averſion and attachment, and neither rouſes to oppoſition, nor animates to defence. *Moderation*, juſtly diſcriminating

* About the middle of the laſt century a little volume containing much valuable matter, was publiſhed on this ſubject, by Dr. Squire, who was clerk of the cloſet to the late Prince of Wales, father to his preſent Majeſty. His title is "Indifference for religion inexcuſable; or a ſerious, impartial, and practical Review of the certainty, importance, and harmony of religion both natural and revealed." Rev.

between

between one article of faith, one mode of worſhip, one duty, and another, —not only permits, but powerfully prompts the affections to operate with that lively vigour which their proper objects are calculated to excite. *Indifference*, conſidering all religious concerns as deſerving leſs attention than a due ſenſe of their value will neceſſarily produce, diffuſes a torpid languor over the heart, and kills every ſeed and ſpring of devotion. *Moderation* is chiefly diſcovered in candidly interpreting motives of conduct, where appearances are unfavourable, and in mercifully forgiving faults, without either looſening the force of obligation, or countenancing laxity of principle. *Indifference* is little concerned about principles or duties, ſpeaks coldly of both in the abſtract, and is neither anxious for the maintenance, nor affected by the ſubverſion of the former; neither indignant at the violation, nor pleaſed with the obſervance of the latter. The *moderate* Chriſtian entertains ſome reſpect for well-meaning, though miſinformed piety, becauſe the diſpoſition itſelf is amiable, in whatever form it appear. The *lukewarm*, having little or no regard for piety at all, is ready to treat it with ſeverity or deriſion, whenever it is erroneouſly directed. If it be tinctured with enthuſiaſm, he repreſents it as inflammatory violence. If it lean to ſuperſtition, he regards it as deliberate hypocriſy. This ſevere or contemptuous treatment of erring piety, is one principal feature of *indifference*, as diſtinguiſhed from *moderation*.

"In fact, as far as relates to the eſſence and vital ſpirit of religion, the term moderation is utterly inapplicable. What is religion, properly underſtood? What is genuine piety? Is it not that principle which ſhould reign ſuperior to every other, and govern all our thoughts, our affections, and actions? To ſay that this ſhould be *moderate*, is to ſay, that it ſhall be under the control of ſome higher power, that it ſhould be deſtitute of energy and comprehenſion; is to ſay, that we ſhould be *moderately* pious, *moderately* benevolent, *moderately* temperate; is to reduce each of theſe branches of virtue below its proper tone. Our Saviour has commanded us *to love the Lord our God with all our heart, and all our ſoul, and all our mind, and all our ſtrength, and our neighbours as ourſelves*. The apoſtle declares, that *pure religion and undefiled before God, and the Father, is this, to viſit the fatherleſs and the widows in their affliction, and to keep himſelf unſpotted from the world*. To ſuch diſpoſitions, to ſuch virtues, can any limitations be fixed? All the more elevated affections, all the virtuous habits of the ſoul admit and require continual progreſs, which, begun on earth, ſhall be perfected in heaven. *The path of the juſt is as the ſhining light, which ſhineth more and more unto the perfect day*. Religion is, in fine, that power, that energy, that ſpirit, which muſt over-rule and moderate every other principle, but can never be reſtrained itſelf, becauſe comprehending and purſuing all that is virtuous and excellent, it may be defective, but can never run to exceſs. It diſdains contraction. It is weakened by confinement. It degenerates, if it does not extend. In the ſtrong and beautiful language of prophecy, it conſtantly *renews its ſtrength*; *it mounts up with wings of eagles*; *it runs and is not weary*; *it walketh and is not faint*. Moderation, therefore, in religious matters can ſignify only that the firſt and higheſt place being allotted to pure and enlightened piety, articles of faith, modes of worſhip, and rules of practice, which belong not to its eſſence, are not inveſted with the importance of fundamental points, and that even eſſential religion itſelf is not maintained and defended by means inconſiſtent with its nature and its end,

by

by intollerent zeal, and perſecuting violence. If this be the true character of religious moderation, how abſurdly is indifference confounded with it, or exhibited in its guiſe!

We do not, however, give this as the whole of what the author has ſaid on this part of his ſubject: he has conſidered it in other points of view; but our limits forbade us to purſue him farther; the whole ſermon is highly worthy of peruſal.

In Sermon XI. "On the motives to cultivate Prudence, and Simplicity of Character" after having ſhewn the bad conſequences which ariſe from the want of theſe virtues in private life, he thus paints the ſtill more fatal effects which oppoſite principles have, when they act on ſociety at large.

"If, from the circle of private life, you turn your eyes to the great theatre of the world, you behold ſtill more direful features exhibited by weakneſs of judgment and by corruption of heart. In contentions for power, in the extenſion of ambitious purſuits, in the ſupport of tyrannical dominion, in dark conſpiracies to overturn governments regularly eſtabliſhed, and wiſely adminiſtered, what wild and extravagant ſchemes have often been deviſed! what dreadful crimes have been committed! what widely-ſpreading calamities produced!—Where every action was big with importance to human happineſs, the moſt profligate indifference to it has been manifeſted. Where the greateſt circumſpection, prudence, diſcernment, and moderation were required, the moſt precipitate raſhneſs has, frequently, been diſplayed. That a ſpirit of faction is the moſt pernicious to the common welfare, which involves that of every member of ſociety, is univerſally acknowledged in theory, but, in practice, is generally neglected. The love of country and of public good, is an affection ſo noble, and ſo ſtrongly incumbent on all who partake the benefits of civil government, that every perſon pretends to be, in ſome meaſure, under its influence. But, in how few does it exiſt in its native purity! How many aſſume its appearance as a cloak to the malignant deſigns of a factious or turbulent, a diſcontented or vindictive ſpirit! To all ſuch the *harmleſſneſs of the dove* is unknown. Even when intention is pure, with regard to public concerns, the want of *the wiſdom of the ſerpent* occaſions ſuch falſe notions of common intereſt, that the enthuſiaſt, who acts under their influence, is often a more dangerous, becauſe he is a more unmanageable, member of ſociety, than the man who feels little of public ſpirit, but quietly proſecutes his own ſelfiſh emolument. Political theories, contrary to experience, but embraced with enthuſiaſm, purſued with violence, and maintained with obſtinacy; diſappointed views of gain or of preferment; a deſire of humbling others more virtuous or more fortunate; the falſe ſhame of acknowledging an egregious error;—theſe, and ſimilar deluſions betray many into political extravagance of opinion or conduct, which excites aſtoniſhment among all who are free from the unhappy influence of thoſe prejudices and paſſions. The perſons, into whoſe character this extrvagance enters, will often manifeſt diſcrimination and good ſenſe on every other ſubject, and practice juſtice and humanity where party is not concerned. But, bring them on the topic that rouſes their paſſions, and, like all madmen, they abandon every rule of prudence, and every dictate of equity. Had they cultivated *the wiſdom of the ſerpent, and harmleſſneſs of the dove,* could they have fallen into ſuch error, or have been guilty of ſuch violation of all principle?

"Directing

"Directing now your view to the ſphere of religion, obſerve what calamities, and perverſions of all that is ſacred, have reſulted from the want of the primary qualities under conſideration. All religious enthuſiaſm originates in an over-heated imagination, ſet looſe from the control of reaſon, and trampling on every dictate of common ſenſe. Superſtition of every kind is the child of ignorance, has been nouriſhed by unmanly terror, and, having attained maturity, is ſupported and confirmed by a long train of inſignificant ceremoney. Bigotry, and her attendant perſecution, ſpring from a combination of ſpiritual pride, preſumption, and a total diſregard for the rights of conſcience. All theſe ſpecies of falſe and perverted religion are hoſtile to the intereſts of genuine piety, dangerous to ſocial intercourſe, and, while they foſter the moſt degrading notions of the Supreme Being, alſo vilify and corrupt the rational and modern nature of man. Add to this, the diſmal catalogue of calamities which ignorance or depravity has, with regard to religious matters, occaſioned, and you behold the ſtrongeſt arguments for cultivating the union enjoined in the text. See men perverting the nobleſt gift of God, even divine revelation,—raiſing or fomenting groundleſs, yet envenomed animoſities and ſtrifes,—covering, with the maſk of the baſeſt hypocriſy, their own execrable paſſions,—performing deeds of flagrant injuſtice, or of atrocious cruelty,—ſpreading deſolation and miſery among mankind—thinking they did God *good ſervice* by perſecuting and torturing their brethren; ſuppoſing they offered a ſacrifice highly acceptable by tormenting themſelves,—ruſhing precipitately into deſtruction,—and courting, on earth, a crown of martyrdom which they were not likely to obtain in heaven! Conſider all this, and ſay, if there be not abundant reaſon to regret that *zeal* of ſo many well meaning perſons has been, and ſtill is, ſo little *according to knowledge*, and that the depravity of ſo many others, ſhould have diſtorted the fair face of religion? Shall not this view of the effects of ignorance of divine truth make us *count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus our Lord*, and *pray the Father of lights, with whom is no variableneſs, neither ſhadow of turning*, to endue us *with the wiſdom that is from above*? Shall not the conſideration of corruption, prevailing in the midſt of ſo much religious knowledge, induce us earneſtly to intreat *the Father of ſpirits* to enable us to *keep our hearts with all diligence*, ſince *out of them are the iſſues of life*?

"See, now, on the other hand, many ignorantly or wickedly confounding every ſpecies of religion with ſuperſtition, or bigotry, not only diſcarding all regard for divine revelation, rejecting Chriſt as an impoſtor, and ſetting up the crude imaginations of their own minds, as the only rule of life; but even denying the providence, the attributes, and the exiſtence of God, without the belief of which human ſociety cannot be maintained! See them, in proof of the excellence of their ſyſtem, exhibiting greater folly than the moſt abject ſuperſtition ever evinced; zeal more intemperate than ever characterized the wildeſt religious fanatic, or the fierceſt religious bigot; and more atrocious cruelty, than the annals of ſacred perſecution have recorded! When we reflect on this circumſtance, ſhall we not implore God, with the utmoſt fervour, to eſtabliſh in our minds, a ſteady adherence to the goſpel, to prevent our being *corrupted from the ſimplicity that is in Chriſt*, and to enable us to *walk worthy of the vocation wherewith we are called*.

We do not approve of the phraſe "*ſacred* perſecution," in this extract,

tract. Perſecution, properly ſo called, can never be *ſacred.* Againſt outrageous or inſidious enemies Chriſtians muſt adopt meaſures of defence, but the mild ſpirit of the goſpel admits of no perſecution. The See of Rome, indeed, ever ſince it roſe to conſequence and power, has adopted, and enforced a perſecuting principle; but Chriſtianity has no ſuch principle, and, of courſe, perſecution cannot, with propriety, be denominated *ſacred.*

We conclude our extracts, from this volume, with part of what the author has ſaid on a very hackneyed ſubject, the advantage poſſeſſed by the *middle ranks* in life. It is a diſadvantage under which all preachers labour, that *novelty* the rain-bow purſuit of all mankind, is beyond their power. *Their* ſubjects have ever been, and always muſt be, moſt intereſting to the human race: they have, from that cauſe, from the earlieſt times exerciſed the pens of innumerable writers of the moſt tranſcendent abilities. And however we may boaſt of our advancement in phyſics, we rather ſuſpect that the powers of ratiocination are upon a level with what they were more than a thouſand years ago. Let not then a preacher be deſpiſed though he ſpeaks nothing new, if he ſpeak home to your underſtanding, and your hearts. And if he publiſh his ſermons, let him not meet your diſapprobation if he treat his ſubject as a man of talents; though he may tell you truths, with which you were previouſly well acquainted.

Our author *does* treat his ſubject as a man of talents.

"It is proper, in the firſt place, to obſerve that pure and unallayed felicity is no where to be found upon earth. Every ſituation of life is ſubject to the common lot of humanity, a lot of ſuffering as well as of enjoyment. Every human being is liable to error, and contaminated by ſin. While this is the caſe, happineſs can never flow from its pureſt ſource. In eſtimating the different conditions of life, therefore, as connected with fruition, the preference muſt be given to that which is expoſed to the feweſt and moſt ſupportable evils, and admits of as much felicity as is compatible with the ſtate of man in this world.

"If we fix our attention, then, on corporeal pleaſures, and on the grateful objects of ſenſe, we ſhall find that the middle ſtation of life poſſeſſes theſe, in that degree which both produces their higheſt reliſh, and promiſes their continuance. The circle of theſe enjoyments is far from being large, and a moderate fortune may eaſily compaſs the whole of it. Even ſenſual pleaſures muſt, in order to be reliſhed, be prepared by activity, and interſperſed with more ſerious and important occupations. Man, even in his ſtate of innocence, was not deſtined to paſs his days in indolence and ſloth, but required by God to *dreſs and keep* the garden in which he had placed him. Eden afforded its variety of delicious fruits, only to the hand that invited, by cultivation and attention, its trees to bloſſom, and to bear. Happy emblem of that condition of life, which is moſt favourable to real delight! In this middle ſphere, where neither riches preclude exertion, nor poverty circumſcribes, and depreſſes it, application muſt be given to ſome uſeful or honourable occupation, which requires either moderate corporeal exertion, or the eaſy exerciſe of mental faculties. What a reliſh this affords to the unavoidable indulgence of ſenſe, or to the intervals of recreation,

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is too evident to ſtand in need of illuſtration or proof. What can opulence furniſh, that may not be enjoyed in a middling ſtation, in an equal, if not, in a higher degree? Is it the luxurious repaſt, where appetite ſickens, and dies by exceſſive refinement? Is it the ſhow, and the pageant which glitter, for a moment, and then, diſguſt and enſlave? Is it the multiplicity of convenience which enervates, and vainly endeavours to ſupply the want of native vigour by adventitious aid? Theſe are indeed, denied to the middle rank of life, but, with this denial is connected the true reliſh of external enjoyment. Is it, in fine, the abundant reſource for the indulgeuce of charity, which a benevolent heart finds in an opulent fortune? But, before I allow that the advantage is real, I muſt know that the charitable heart is given along with opulence.

"If we turn to gratifications purely mental,—the improvement of the underſtanding,—the exerciſe of the beſt affections of human nature,—the ſweet intercourſe of real friendſhip,—the delights and conſolations of pure and uncorrupted piety,—the diſcharge of every ſocial and civil duty,—in which a principal part of happineſs conſiſts,—we ſhall acknowledge that the middle ſtation is the ſoil beſt adapted to the culture and perfection of every quality intellectual or moral. The means of inſtruction are at hand. Theſe the perſous, placed in this ſphere, are commonly impelled to improve by the neceſſity of education, in order to their acquiring reſpect and influence.—Luxury or oſtentation enfeebles not their powers, nor does poverty exclude the cultivation of them. Their minds, neither contracted by the ignorance peculiar to ignoble ſtation, nor diſſipated by the folly of faſhionable extravagance, are capable of the largeſt compaſs of thought. All the fields of knowledge lie open before them, and theſe they are ſtimulated, by the ſtrongeſt motives, to explore, as their capacities and inclinations may lead them. Neither tempted by that pride, which ſo eaſily ſprings up in an exalted ſtate, to ſhake off all ſenſe of dependence on God, nor induced to view him through that gloomy ſky, which is often ſpread over penury, they are prompted to cheriſh the impreſſions of religion; and the knowledge they receive, renders them deep and rational. To him who is not too much raiſed above, nor depreſſed too much below his fellow-men, all the ſocial and civil virtues aſſume the engaging aſpect of reciprocal duties and obligations. Their fulfilment being neither ſolicited nor confered in the form of gratuity, but conſidered as the juſt compenſation, made for common advantages, they are practiſed, under this rational notion, with greater fidelity and promptitnde.

"Beſides, the natural affections are not ſuppreſſed in the middle ſphere, or diverted from their proper courſe, and operate their ſalutary effects on domeſtic and more general intercourſe. Accordingly, the greateſt portion of the knowledge, ability, and virtue, which exiſt in the world, will be found in this ſtation of life. In almoſt every department of civil ſociety, the efficient and operative, if not the oſtenſible ſervice, is performed by thoſe who hold a middle rank between the rich and the poor, the mean and the pre-eminently exalted. In a word, this ſtation is free from the great evils and inconveniences of either of the extremes, and poſſeſſes every ſubſtantial advantage which opulence can afford. I cannnot omit to remark a ſtriking analogy, obſervable between the advantages of this condition, and the arrangement of material nature. It is not the ſummits of mountains, or the deep receſſes of vallies, that are the moſt favourable to the various productions of the earth, ſubſervient to the uſe of man. The

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former are too much expoſed to the tempeſtuous or freezing blaſt; the latter, too much ſecluded from the genial rays of the ſun, to admit of the luxuriance of vegetation, the production of grain, or the maturity of fruit. It is the intermediate regions, duly expoſed to the ſun's foſtering influence, and ſheltered from the nipping or ravaging gale, that the earth pours forth her abundance, while culture fully improves all the advantages of nature. In like manner, the middle poſition of life is beſt adapted to the production and improvement of the beſt qualities of mind, and to the enjoyment of as much happineſs as the preſent ſtate of man will admit.

There is nothing in all this which a man moderately informed, and who has at all reflected on the ſtate of human affairs, does not know: but, placed before us *in the way* the writer has done, it cannot fail of being impreſſive. To *know*, without *doing* what is right, is moſt unprofitable knowledge: and we believe that, in general, it is not from a want of knowledge that we ſee ſo many bad men, and bad Chriſtians. Hence the duty of the preacher not only to *inform*, but to rouſe men to action, to exhort them to practiſe what they do know.

Upon the whole, whether we conſider theſe ſermons merely as literary productions, or as the vehicles of ſound Chriſtian morality, we think that they merit the attention of the public.

They are dedicated to the late Archbiſhop of Canterbury.

The Triumph of Muſic; a Poem: in ſix Cantos. By William Hayley, Eſq. Pp. 148. 10s. 6d. 4to. Payne. 1804.

WE have often peruſed Mr. Hayley's poems with great pleaſure: if they have not been particularly ſtriking for energy of language, they have been particularly diſtinguiſhed for a rich, ſmooth and poliſhed verſification; how then are we to account for the falling off in the work now before us. It is unpleaſant to be particularly ſevere on perſons who have been deſervedly diſtinguiſhed for poetical merit, but it is a duty particularly impoſed on the critic to notice defects in writers of genius, ſince they muſt originate more from deſign than accident. What error can have corrupted the taſte, or what defect vitiated the ear of Mr. Hayley, to occaſion him to produce a poem like this, after that which he has already produced? Since the time of Pope whoſe verſe ſo far corrected the general taſte that few poet-tasters ever writ very bad verſes, we believe hardly any poem of the ſame length has been ſubmitted to the public with ſo many weak and bald lines, and with ſo few good ones, as this poem of Mr. Hayley's.

If roughneſs and careleſſneſs had been the principal errors, we might have thought his partiality for Cowper had tempted him to adopt the faults of that poet of nature, (for Cowper's rhymes are certainly not equal to his blank verſe) but the faults of Cowper are not the faults of the Triumph of Muſic. Cowper's are the faults of an ardent imagination too haſty to correct and poliſh, but the language

guage of the Triumph of Muſic is throughout languid and proſaic, without one bold flight of imagination or figure of ſpeech.

Mr. Hayley tells us in a ſhort preface that the poem is intended to commemorate one ſtriking inſtance of the moral influence of Muſic on two men, whoſe habits of life were barbarous in the extreme. This alludes to the ſudden change of reſolution in two aſſaſſins, who are checked on the inſtant they are going to commit a murder, by hearing a pious hymn chanted. This is the plan of the poem. Venuſia, the ſuppoſed daughter of a noble Venetian, named Donado, is deſigned for the bride of an old luxurious magnifico, named Zanetto. Venuſia had been in her infancy inſtructed in muſic by a young man, named Lucilio, who married a beautiful young woman, and had a daughter by her, about the ſame age of Venuſia, both of whom are drowned in an aquatic expedition. The only conſolation he finds is in the ſociety of Venuſia, who had been the friend and fellow pupil of his daughter. This kind of paternal friendſhip at length kindles into violent love, which is encouraged by a maiden aunt of the lady's, and ends in a private marriage and elopement. Through the aſſiſtance of a prieſt, named Theodore, the lovers take refuge at Milan.

As ſoon as Donado is informed of the flight of his daughter, he is in a violent rage; not ſo the good-natured old diſappointed lover.

> "Who with a cool good nature ſaid, his voice
> Should give its ſanction to Venuſia's choice."

Donado employs two deſperate ruffians, Lucio and Baſil, to follow Lucilio to Milan and aſſaſſinate him; but they are deterred from this purpoſe, as has been ſaid, by hearing him ſing a hymn, are thoroughly converted, and become his faithful friends. The lovers now fly from Milan to a country ſeat of Manfredi, who affords them an aſylum, though he never ſees them, as he has made a vow of ſolitude, having accidentally killed his ſon, and loſt an infant daughter. All the powers of muſic are exerted in vain (though ſurely it would have been a more probable triumph of muſic than the other) to lure the recluſe from his ſolitude. The implacable Donado ſtill follows up his revenge, and finding out this aſylum of Lucilio, he comes himſelf to aſſaſſinate him, diſguiſed like a Turk; and as he is on the point of executing his purpoſe, Manfredi ruſhes in, overpowers and diſarms him: a general eclairciſſement now takes place, and Venuſia is diſcovered to be the loſt daughter of Manfredi, whom Donado had bribed the nurſe to give him in the place of his own child, who was dead, but on whoſe life his fortune depended.

Such is the fable, not very intereſting in itſelf, nor in the detail of the circumſtances. The reaſon of the new and extraordinary arrangement of this piece ſhall be given in the author's own words.

"The incident was ſo powerful, it occurred continually to my recollection, and I imagined it might be advantageous to a poem founded upon it, to introduce a variety of perſons, whoſe peculiar characters and ſituations might

might naturally give riſe to great varieties of verſe. I hoped ſuch an introduction of brief compoſitions for Muſic might produce a deſirable effect in relieving that monotony, of which many readers are apt to complain in peruſing ſucceſſive books of heroic rhyme, though compoſed by the moſt harmonious of our poets."

We really feel a little indignant at this arrogant paradox, and we muſt aſk Mr. Hayley, who theſe readers are who complain of the monotony of Pope's Homer and Dryden's Virgil? the effect of the latter we think would not have been improved if every line of the poet's divine Ode on the Triumph of Muſic had been interwoven with it. We have read Mr. Hayley's Triumph of Temper, without feeling any thing of the tedium; but if tedium be felt in reading a long poem, very little ſuperior to the bellman's verſes, the tedium will not be improved by lyrical interpolations, that ſavor of the ſchool of Sternhold and Hopkins.

The making *even* a diſſylable is never done by our good poets: it occurs here twice in twenty lines.

> "Love fails to ſhield its vot'ries *even* here,
> From vain ſolicitude and anxious fear.
> And near it flowers half cloſed appear to ſhun
> *Even* the heat of a declining ſun.

In the firſt line of the firſt couplet the effect would have been ſomething better had *votary* been a triſyllable, and *even* a monoſyllable.

Such a couplet as this we ſeldom meet with in a ſerious poem.

> "While in his thoughts collected he began
> For ſignals of diſtreſs to form a plan."

Or as thus:

> "The truth to tell, a truth to others clear,
> Their real father was a gondolier."

In one of the hymns we meet with this colloquial barbariſm.

> "Where miſery is *ſo rife*."

Let us not be deemed too ſevere in our ſtrictures on this work; young writers, whatever their errors may be, ſhould be treated with mildneſs; and theſe errors ſhould be pointed out with candour: but a veteran poet, who we know can write very well, if he not only chooſes to write very ill but ſeems to glory in it, we muſt think deſerving of the ſevereſt laſhes of criticiſm.

A Collection of Modern and Contemporary Voyages and Travels, containing, 1. Tranſlations from foreign Languages of Voyages and Travels never before publiſhed. 2. Original Voyages and Travels, never before publiſhed. 3. Analyses of new Voyages and Travels, publiſhed in England. Vol. I. Pp. 608. Price 15s. Phillips. 1805.

IN the courſe of our duty as literary cenſors, we have ſo often had occaſion to deſcant on the great utility of books of travels, and on the advantage ariſing to ſociety from an extenſive circulation of ſuch works, that to introduce additional obſervations would be to repeat a theme which has long been exhauſted, and of which there can be but one opinion. It has often and juſtly been regretted that this intereſting branch of literature has in England been confined to a very limited extent, on account of the great price at which moſt volumes of travels are publiſhed; and though ſeveral attempts have been made to circulate them at a moderate expence, without infringing upon the property of the original publiſhers, yet, though the works have ſometimes been conducted by men of abilities, they have all fallen ſhort of their object. Without ſtopping to inveſtigate the cauſes of ſuch failures, which muſt readily ſuggeſt themſelves to our readers, we ſhall proceed to analyſe the volume before us, which appears to have ſome unuſual claims to attention, though it be very far from that degree of perfection of which we think it is ſuſceptible.

It is certainly of no ſmall advantage to this undertaking that the promiſes in the Proſpectus, and ſtatements in the title-page, are ſtrictly fulfilled. The tranſlations have never before been made in Engliſh. The original part is the production of no common hand, and the analyſes are performed with ſound diſcrimination and candour.

The firſt work in the volume is the intereſting travels of M. Caſſas through Iſtria and Dalmatia, a country which no patron of the arts can reflect on without a mixture of regret and admiration: regret at the obſcurity in which their hiſtory is enveloped, and admiration of the wonderful and inſcrutable deſigns of Providence, by reducing as it were on a ſudden, a people who proclaimed themſelves the maſters of the world, to the loweſt and moſt pitiable ſtate of degradation. Such a ſtate is that of the preſent inhabitants of Iſtria and Dalmatia; the height to which their predeceſſors had arrived, is known to every perſon acquainted with ancient hiſtory.

We noticed the nature and progreſſive publication of this ſplendid original as early as the year 1800 *, at which period it had excited a conſiderable intereſt on the Continent; and although in the tranſlation before us it ſuffers from a certain degree of mutilation which

* Vide Anti-Jacobin, Vol. V. p. 559.

it

it has undergone, yet, from a conviction that it is a work eminently calculated to promote uſeful knowledge, we are pleaſed to ſee it before the public in a way that renders it eaſily attainable.

The late Emperor of Germany, Joſeph II. was at the head of a ſociety for promoting diſcoveries in the arts and ſciences, held at Vienna; and this body wiſhing to procure deſigns of the ancient monuments and moſt ſtriking ſcenes in the environs of Trieſte, appointed in the year 1782 M. Caſſas, an artiſt, who had already gained much celebrity, to execute their project. Had this artiſt combined the qualifications of a man of letters, his reſearches into the ancient literature of thoſe regions might have thrown conſiderable light upon certain points of hiſtory, which now remain in obſcurity. But, if his tour have not abounded in that kind of information which gives full ſatisfaction to the antiquarian, it is, nevertheleſs, of much intereſt from the authenticity of the materials which have been derived from his curſory notes. In the preſent tranſlation, the hiſtorical part has been abridged with conſiderable judgment; and in this abridgment ſome very entertaining particulars are preſerved, relative to the manners and cuſtoms of the preſent inhabitants, on which we believe no writer has touched ſince the time of Spon and Fortis. Of the different claſſes of people who now inhabit, or rather wander, through the countries in queſtion, the Sclavonians, or, as the author calls them, Uſcoques and the Morlachians, are moſt worthy of notice.

"It appears, from the moſt authentic accounts of theſe countries, that the tyranny of the different rulers was always ſo exceſſive, from the time of Conſtantine, that every perſon in authority became an object of terror to the unfortunate inhabitants, and induced them to emigrate from town to town, till the fugitives became ſo numerous as to form a diſtinct claſs of people in Dalmatia, where they received a particular denomination. Scoco, the real ſignification of which is emigrant, was the appellation which they acquired; and which, by a corrupt pronunciation, or by tranſlation into other tongues, formed that of Uſcoque. Theſe people, as might be expected, bore an implacable enmity againſt their perſecutors; and when they had aſſembled together, their numbers became ſufficiently formidable to avenge themſelves on their tyrants, the Turks, whoſe territory they conſtantly ravaged, carrying off their cattle, and committing the moſt ſhocking exceſſes, by way of retaliation for the cruelties exerciſed upon them when they were diſperſed over the country.

"Such are now the principal inhabitants of Dalmatia; and although they have for ages been ſtigmatized as banditti, it will appear, upon philoſophical examination, that they are far leſs criminal than the various nations who have been their oppreſſors. They have, indeed, been celebrated for their courage; but it ſhould rather be called hardihood or audacity; for the means they employ are not thoſe of valiant warriors.—Their weapons, when they attacked the Turks or Venetians, conſiſted of a hatchet, a very light muſket, and a poniard, or ſtiletto:—the ſtiletto for unexpected attacks upon their enemies; and the hatchet for cutting down thoſe who might fall into their power.—Their great talent was in way-laying or ſurpriſing

priſing thoſe with whom they contended, and they rarely made a ſtand againſt any conſiderable force; but were as expert in flight as other troops are in their evolutions. They abhorred both the Turks and Venetians; and never preſented themſelves in a body to riſk a general action with their troops; but when the latter approached, they concealed themſelves, and, after their departure, came out from their retreats. Their expeditions were always determined by their numbers; and whenever the Emperors employed them either in their armies, or in the defence of the towns, the ſignal for flight or defection conſtantly came from their commander.

"The unfortunate ſtate of affairs which deſolated Iſtria and Dalmatia, in 1537, when the Turks gained poſſeſſion of Cliſſa, the firſt town where the Uſcoques had fixed their abode, was terminated by the treaty of Madrid, in 1618, between the Emperor Matthias, the King of Spain, Philip III. and the Republic of Venice; when each family had a different place of reſidence aſſigned to it; and from that time, the propenſity for pillage ceaſed amongſt them; in ſhort, after eighty years of diſaſters they became a tranquil body of people.

"There is another claſs of ſavage people in Dalmatia, called Morlachians, with whom it is very remarkable that the Uſcoques, in all their expeditions, never had the leaſt intercourſe. Some writers have ſuppoſed that the Morlachians were originally natives of Albania, and were therefore odious to the Uſcoques; becauſe the Albanians were formerly their greateſt enemies, the Venetian army having been principally compoſed from amongſt them; while others attribute their enmity to a wiſh on the part of the Uſcoques to keep all the ſpoil amongſt themſelves. It was, however, fortunate for the Venetians that ſuch an union never took place, as the two parties would thus have become a more terrible nation of pirates in the Gulph of the Adriatic, than thoſe of Algiers and Tripoli are in the Mediterranean."

The dialect of the Morlachians ſeems to prove, that they are more cloſely allied to the Bulgarians, than to the people of Albania; and it is by no means certain, that their proper country was the diſtrict called Morlachia; indeed their origin appears to be more difficult to aſcertain, than that of any other of the barbarous tribes in this region. There is, however, no doubt that theſe people are a diſtinct nation from the aboriginal inhabitants; and the Abbé Fortis has clearly proved that the proper Dalmatians are the deſcendants of the Romans. This opinion is alſo maintained by M. Caſſas, who obſerves:

"There even exiſts between the Italian Dalmatians and the Morlachians, a ſort of hatred, and a kind of reciprocal contempt, which clearly prove that they have not proceeded from one common origin. The Morlachians have alſo experienced different modifications in their individual features, as well as in their national character, and theſe they have doubtleſs acquired by the difference of the ſoil on which they have taken up their reſidence. The Morlachians of the plains of Scign and Knin, and of the delightful vallies of Kotar, are affable, hoſpitable, mild, humane, and ſubmiſſive to legiſlative diſcipline. They are robuſt, but not tall: their eyes are blue; their hair light; their faces broad; and their noſes flat; while their complexion is generally more clear and animated than that of

of the other Dalmatians. The Morlachians of Douaré, and of the mountains of Vergoraz, on the contrary, are ardent, ferocious, proud, raſh and active. Their form is ſlender; their limbs are nervous; their eyes and hair are dark and brown; they have long faces, of a yellow or bilious complexion; and their looks are haughty. From inhabiting the mountains their life neceſſarily becomes more ſavage and laborious; becauſe, being ſurrounded by ſterility, their neceſſities are more imperious, and excite in them a violent paſſion for rapine, which is not ſuppreſſed by any fear of chaſtiſement, from which they are ſecured by the difficulty of approaching their retreats. Some learned writers have been of opinion that they might have deſcended from the *Ardii Varales*, mentioned by Strabo, who reſided along the river Narona; and whom the Romans expelled from the ſhores of the ſea, in order to deter them from their cuſtomary ſyſtem of plunder.

"Theſe Morlachians of Vergoraz prefer on their plundering excurſions to commit depredations on the Turks rather than on the Chriſtians, and they only attack the latter at the laſt extremity. They are, nevertheleſs, faithful to their promiſes; ſenſible of any confidence which may be repoſed in them; never plunder the traveller who puts himſelf under their protection; and a perſon may, with ſafety, traverſe their country, if he take the precaution to be accompanied by ſome of theſe individuals; but if he omit ſuch a meaſure, their propenſity for thieving is extreme. They prefer cunning to open force, and have a marked repugnance to the ſhedding of blood. If by chance they ſhould be ſurpriſed in the act of thieving and the object be recovered by the owner, the coolneſs of their anſwers, and the firmneſs with which they perſiſt in a lie are aſtoniſhing. A Morlachian will untie your horſe, and ſteal it even in your preſence: he will ſpring upon the animal, and when you would wiſh to take it again, he will inſiſt, without being in the leaſt diſconcerted, that it is his property. He will enter upon the genealogy of the horſe, the hiſtory of the perſon from whom he bought it, the deſcription of the fair where he made the purchaſe, and will call a hundred witneſſes, who will prove his aſſertions, becauſe they all underſtand each other;—in ſhort he will ride away on the horſe, ridiculing your careleſſneſs, by which he had an opportunity of ſtealing it. If a traveller repoſe at the foot of a hill, he is eaſed of his ſabre, leaſt it ſhould incommode him:—two Morlachians approach towards him, and while one of them engages him in converſation, the other adroitly purloins the ſabre, leaving the belt at his ſide; after which, he very compoſedly joins in the talk. In a ſhort time, the traveller wiſhing to proceed, finds that his ſabre is ſtolen. "That is a pity," anſwers the thief:—"Why did not you take the ſame precaution as I do? I always keep mine in my hand." He then takes his leave.—Similar examples of roguery might be cited without number.

"Nevertheleſs, when we compare with this vice the ſincerity, the confidence, and even the probity of theſe men, not only in the actions of their private life, but alſo in general affairs, we would be almoſt induced to believe that they have far different notions of propriety from thoſe which prevail amongſt more civilized people; that the act of thieving partakes of this diſintereſtneſs, which makes them conſider every thing as the common property of them all; and that they have only attained this unchangeable effrontery by their long communication with the Italians, and by the duplicity, of which they are ſo often the victims.

" It muſt not, however, be ſuppoſed, that the whole of the robberies committed in the mountains of Morlachia are to be attributed to the Morlachians:—the people called Haiducks claim a great portion to their own ſhare; and this mixture perhaps only increaſes the propenſity for pillage, which, amongſt the Morlachians might, doubtleſs, be checked by the operation of a few mild laws. The Haiducks alſo ſhould not be regarded, as ſome writers have been of opinion, as a diſtinct nation, of which that word is the generic name. The word Haiduck, which generally ſignifies chief, or captain of a party, and which is ſtill uſed in Tranſylvania to deſignate the head of a family, means in Dalmatia, an injury: it is alſo the appellation given to an aſſaſſin or highway-robber; or rather under this denomination are compriſed all criminals and refugees. It is conſequently probable that, amongſt theſe Haiducks who are intermixed with the Morlachians, there may be found a good number of the deſcendants of the Uſcoques already mentioned.

" In general, the life of the Haiducks is infinitely more miſerable than that of the Morlachians; being moſtly exiles from ſociety, on account of the crimes they have committed, they carry with them the apprehenſion of chaſtiſement, and this idea increaſes their timidity. They inhabit only inacceſſible rocks, or unknown precipices. In theſe retreats they are expoſed to all the torments of conſcience, purſued by remorſe; the fear and certainty of conſtant baniſhment; a prey to all the intemperance of the ſeaſons, and the gloomy horrors of the caverns which they occupy; and to the continual cravings of hunger, which cannot always be ſatisfied;—not daring to approach inhabited places, except like wild beaſts, in the obſcurity of night. Thus they climb to the ſummits of the ſteepeſt mountains, to diſcover at a diſtance the traveller whom chance rarely conducts into theſe deſert regions; and, tormented by neceſſity, and the hope of committing outrages, they often wait for months without finding an opportunity of allaying the anxiety which devours them; till at length, driven to deſperation by their diſtreſſes, they ruſh into the plains, fall upon the flocks, drive them to their caverns, and feed upon their fleſh; after which, they make their ſkins into ſhoes and clothes. On theſe occaſions their courage is exceſſive; their timidity gives way to the imperious calls of want; and nature, in deſpair, encounters with violence the ſtarvation which attends them. Hence no obſtacle can check them; no danger cauſe in them alarm. Their motto is " Food or Death:" and in this criſis, four or five Haiducks will not heſitate to attack twenty or thirty Turks, whom they often repulſe, and ſeize their caravan.

" The manners of theſe Haiducks prove, that there is no ſimilarity between them and the Morlachians; for though the latter have no diſtinct notions of right or wrong; and though their propenſity to thieving ſeems to indicate that they poſſeſs no very accurate ideas, as to the right of property; ſince, if an object pleaſe their fancy, it is a ſufficient inducement for them to ſteal it; yet it is certain, that there may be found amongſt them many traits of candour, of antique manners, and particularly of that innocent liberty, which has ever been peculiar to a paſtoral people. Their friendly diſpoſition is peculiarly remarkable; for many of them never aſſemble at any public feſtival, at a market, or in a church, without giving the moſt ſtriking inſtances of ſenſibility. All the men, women, girls, youths, and old people, as they arrive, embrace each other tenderly: it might be ſaid, that they were all members of the ſame family, who had met

met with each other after a long abſence. A young Morlachian girl, on meeting one of her country people, whom ſhe may never before have ſeen, will laviſh upon him without diffidence the moſt tender careſſes. At the celebration of fetes, theſe liberties are often carried to a greater extent; and what a refinement in manners would cauſe to be conſidered as indecency, paſſes amongſt them as proceedings which are natural, and of no conſequence. In this manner, their amours generally commence; nevertheleſs, there is ſcarcely an example of a young man diſhonouring a girl; for the latter being naturally courageous, would make her ſeducer pay dear for ſuch an affront. But when ſhe makes choice of one from amongſt her numerous lovers, whoſe hopes ſhe inſpires by receiving from them preſents of a trifling nature; ſuch as necklaces of beads, braſs rings, knives, ſmall glaſſes, &c.; ſhe then deigns to ſeize a favourable place and opportunity, where ſhe may permit him to gratify his wiſhes; and theſe elopements are always ſucceeded by marriage.

"They carry the virtue of hoſpitality to exceſs. It is only neceſſary for a ſtranger to poſſeſs the ſlighteſt recommendation, to be received by a Morlachian as his brother. He not only laviſhes upon him every article which his houſe contains; but if he be informed of his approach, he will ſend a horſe and an eſcort to meet him; and on his departure, will load him with proviſions for his journey, and cauſe him to be accompanied to a certain diſtance, by his ſervants and his own children. The ſame reception is given to a ſtranger by the poor as by the rich: it only differs in the value of what is offered.

"This hoſpitality is carried to a ſtill greater extent between the people themſelves. When one Morlachian arrives at the reſidence of another, the mother of the family, her eldeſt daughter, or ſhe who may have been laſt married, goes and embraces him; a favour which is not ſhewn to a ſtranger; it being cuſtomary for the girls to remain concealed during his ſtay in the houſe. When a Morlachian has a good ſtock of proviſions, he ſhares them with his neighbours, who do the like by him in their turn. A Morlachian, therefore, is never reduced to beg: he enters the cottage of his neighbour, ſeats himſelf at his table, takes his repaſt, and remains there as long as he pleaſes; and never experiences a want of cordiality from the owner. The ſlighteſt event is for them a ſubject of rejoicing or conviviality. They conſequently diſburſe with their friends, in a ſingle day, without the leaſt regard for the next, as great a quantity of proviſions as would ſerve their family for ſeveral months. It even frequently happens that ſhepherds, harveſters, and labourers of every deſcription, will voluntarily preſent to travellers their whole day's proviſions. Indeed, it ſeems as if they knew no economy, but in reſpect of their clothes; in which they may be conſidered ridiculous and puerile. If they have to croſs a ſlough, they will take off their ſhoes, that they may not ſoil them; and, if they be caught in a ſtorm, they will pull off their coats and caps, in order to keep them dry.

"To this admirable diſintereſtedneſs in their character, they add an uncommon degree of loyalty, and fidelity to their promiſes and engagements. The word of a Morlachian is ſacred; and his violation of it is without example. If by chance he contract a debt, and at the ſtipulated period he be unable to diſcharge it, he never fails to carry to his creditor ſome preſent, of a value equivalent to what he owes; and it is not to be preſumed, that ſuch a preſent is intended as a liquidation of the debt; but ſimply as a ſort of excuſe for the delay to which the creditor has been ſubjected; a kind of

grateful compenſation for his patience. This preſent is repeated as often as the debtor is unable to diſcharge the debt, at the return of the period agreed on; ſo that it is not unuſual for a debtor to pay, in this manner, five or ſix times as much as he owes.

"But, if they be faithful in this way, in matters of intereſt, they are enthuſiaſtically ſo in their friendſhip. This noble and generous ſentiment is, amongſt them, a ſort of religious rite; and is conſecrated by particular ceremonies: two young men, or girls, aſſociate together; and their union is conſolidated by a common education, cuſtom, uniformity of character, and ſometimes by thoſe unforeſeen and ſudden emotions of ſympathy, which often ariſe in the human breaſt. When two young perſons agree to live in this kind of harmony, they repair to the church, accompanied by their relations; and the prieſt offers a benediction on the union, which becomes inviolable. Two girls joined in this manner, are called *posestrimé*; and two men, *pobratimi*. They are then inſeparable for the reſt of their lives: every circumſtance has a common intereſt between them; pleaſures, chagrin, dangers, injuries, and reverſe of fortune; all, in ſhort, is divided between the *pobratimi* and his comrade; and the *posestrimé* and her friend. Even the ſacrifice of life has often ſignalized theſe ardent attachments; and, if two *pobratimi* ſhould happen to diſſolve their union, the event is regarded as a public calamity, and as the forerunner of ſome great misfortune with which the nation is threatened. Formerly, ſuch an incident was without example; but, during the laſt two or three ages, their two frequent connections with the Italians have effected ſome alteration in the purity of their manners; while the introduction of ſtrong liquors amongſt them, has neceſſarily induced drunkenneſs, and, conſequently, quarrels; and in this ſtate of morals, there is little opportunity to diſtinguiſh the pobratimi from another man.

"But, if their friendſhip afford ſuch ſtriking traits of conſtancy and devotion, their enmity is equally permanent. Amidſt ſuch a number of admirable ſentiments, one is ſtruck with aſtoniſhment, to ſee them carry to exceſs the moſt ſhocking paſſion with which man is afflicted: namely, vengeance. A Morlachian is an irreconcileable enemy; and nothing can ſatisfy him, but the death of the object of his hatred. It muſt not, however, be ſuppoſed, that ſimple words, or trivial injuries, are the origin of ſuch inveterate enmity; on the contrary, it muſt be excited by extraordinary motives, ſuch as the aſſaſſination of a relative, a father, brother, or friend. This hatred, or deſire of vengeance, is then tranſmitted from father to ſon, as an inheritance; and it has been known to run through ſeveral generations, before it has been ſatiated;—indeed, a reconciliation is without example. They have never been known to pardon ſuch enemies; and their favourite proverb is, "He who does not avenge his wrongs, is not to be forgiven." In the caſe of a murder, the bloody ſhirt, or clothes of the deceaſed, are preſerved by his family, and are ſhewn to the children, who are informed of the name of the family of the aſſaſſin. Againſt this family they are irritated by every method which can excite reſentment in their young minds, and inſpire horror towards his race. But the moſt remarkable circumſtance in their method of conſidering that ſpecies of juſtice, which they conceive to be a duty that reſts with themſelves, is, that whether their vengeance be ſuddenly executed, or not ſatisfied during a long ſucceſſion of years; there the enmity terminates; ſo that the family on whom a Morlachian has avenged himſelf, does not perpetuate the hatred, by wiſhing, in its

its turn, to avenge the death of him who was ſacrificed to the reſentment of a former injury; on the contrary, from the moment of the firſt vengeance, the two families reſume their friendſhip, and afterwards live together as if nothing had ever divided them.

"In ſome particular cantons, however, it often happens, that theſe diviſions have a leſs tragical termination; but then, it is neceſſary that the murderer ſhould be alive; for if he be dead before a reconciliation has taken place, then the children of the perſon aſſaſſinated muſt have blood; but if the murderer ſhould exiſt long enough to amaſs a conſiderable ſum, or be able to procure it, by ſelling a part of his property, he may offer the money, by means of mediators, to the family of the deceaſed. If the negotiation be accepted, the two families are collected, and the murderer is permitted to come forward: he is then obliged to wear, ſuſpended from his neck, the arms with which he committed the crime; and, on entering the aſſembly, he is forced to draw himſelf proſtrate along the ground, in which poſition he remains, till his fate is decided on. While he remains in this humiliating ſituation, ſeveral relations of the deceaſed make ſeparate funeral orations; and woe be to the criminal, if their eloquence ſhould make a deep impreſſion upon the auditors, as he is then in danger of being immediately ſacrificed to their vengeance! But if he eſcape this ordeal, and they afterwards accept the money which he has offered, then every thing is buried in oblivion, and the ceremony terminates in feſtivities, which he is too happy to object to pay for."

That ſuperſtition, the inſeparable companion of ignorance ſhould prevail amongſt theſe hordes, is not a matter of ſurprize. Some of the Morlachians adhere to the Greek, and others to the Romiſh Church: while the prieſts, profiting by their credulity, practice upon them by the moſt contemptible impoſitions; ſuch as pretending to cauſe the appearance of ſpectres, to predict future events, and to diſpenſe amulets and charms. The marriage ceremonies are curious, from the ludicrous circumſtances with which they are attended.

"On the day agreed upon, all the relations of both families meet together, and on theſe occaſions bear the generic name of *Svati*; the moſt conſiderable amongſt them is called the *Stari Svat*, and it is he who preſides at the feſtival. His lieutenant is denominated the *Stachez*, and his office is to receive and execute the orders of his ſuperior. Two young people muſt inceſſantly accompany the newly-married woman, and theſe are called the *Diveri*: there are ſeveral other ſubordinate officers, particularly the maſter of the ceremonies called *Chiaous*. He is armed with a mace, which is a diſtinctive mark of his employment; and diſtributes the gueſts in their reſpective places, according to their rank. He always leads the van, and precedes the retinue; and by a ſingularity worthy of remark, he accompanies all his functions with a ſong, in which he conſtantly repeats the names of the ancient divinities of the Morlachians; which proves that Chriſtianity has not yet ſtruck ſuch deep root amongſt theſe people as might be ſuppoſed; and that a ſecret inclination ſtill prevails amongſt them for the gods of their fathers. All the *ſvati*, or people at the wedding are armed from head to foot, a veſtige of the ancient rudeneſs of their manners, as the marriage-ceremonies were in former times frequently interrupted by the jealouſy of ſome ſlighted lovers, or by the cupidity

cupidity of ſome neighbours whoſe avarice was ſtimulated by the hope of a large booty.

At the houſe, when the young people are to be conducted to church, the *ſvati* mount on horſeback to accompany them, and they march as it were in order of battle, under protection of two of the gueſts, called the *parinaz* and the *bariacter*, who bear ſtandards of ſilk attached to a lance, the gilt head of which is terminated by an apple or ball: the young bride remains veiled during the whole of the ceremony. On their return the greateſt confuſion prevails in the proceſſion: the *ſvati* diſcharge their fire-arms ſeveral times; and ſing without order, or rather make a kind of howl, expreſſive of the joy which animates them; they, in ſhort, abandon themſelves to a ſort of ſavage vivacity, which they expreſs by acute and forcible ſhouts; and this kind of tumult certainly bears ſome reſemblance to the manners of the barbarous ages. From church they bring the young girl either to the houſe of her huſband or to that of her father, that which is neareſt to the church being always preferred; and this diſtance alone determines the place at which the feſtivities are to be celebrated.

As ſoon as they return from church, they ſit down to table. But before the party diſmount from their horſes, the *domachin*, or chief of the family of the bridegroom, comes to his daughter-in-law and preſents her with a child, which is generally choſen from amongſt the relations, neighbours, or friends, and which ſhe is obliged to careſs. She then deſcends from her horſe, falls on her knees and kiſſes the threſhold of the door; and her mother-in-law approaches and places in her hand a ſieve, as an emblem of the labour to which a woman ought to devote herſelf; in the ſame manner as at Rome, the newly-married woman in ancient times was made to ſit upon a ſheep's ſkin with its wool, to indicate that her days would henceforward be conſecrated to domeſtic occupations. The ſieve is filled with almonds, nuts, and fruits, which the young bride throws behind her to the *ſvati*, as an indication that it is by the labour of the woman that abundance is ſpread through the family.

"In a ſhort time after their marriage theſe women abandon themſelves to a degree of miſconduct almoſt without a parallel, but this is abſolutely the fault of their huſbands, for it is rare that women ſeek to pleaſe thoſe by whom they are deſpiſed, and the Morlachians carry their contempt to an extent unknown amongſt other nations. In fact there is no condition more pitiable than that of a Morlachian woman; ſhe never partakes of the bed of her huſband, and is obliged to ſleep conſtantly on the floor. The moſt diſguſting employment and painful fatigues fall to her lot; and even the ſacred moments of maternal ſuffering do not excite any greater attention from her unfeeling huſband Nothing, in ſhort, lightens the burthen which ſhe is obliged to bear till the laſt period of her time, and it often happens that theſe women, without aſſiſtance, and in the middle of a field, give birth to the innocent creatures of their womb. As ſoon as a Morlachian woman has delivered herſelf, ſhe takes up her child, waſhes it in the firſt ſpring in her way, carries it home, and the next day recommences her labours.

"They take no care of their children; and if perchance the mother ſhould become again pregnant in a ſhort time, ſhe ceaſes the ſuckling of her infant; but if on the contrary, ſeveral years ſhould elapſe before ſhe is in that ſtate, ſhe continues to give the breaſt to her child, ſo that it often happens that the children ſuck till a very advanced age. They

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are abandoned from their birth, with no other covering than a ſimple ſhirt. At the end of two or three months they begin to make ſome voluntary movements, and crawl about the houſe on their hands and knees; their ſtrength thus inſenſibly accumulates, and they walk and run about the fields almoſt in a ſtate of nakedneſs, and equally regardleſs of the moſt ardent heat or rigorous cold: thus they acquire that agility and vigorous conſtitution peculiar to the Morlacnians."

A conſiderable degree of coquetry prevails in the dreſs of the Morlachian females; it is, however, remarkable, that this liberty is permitted amongſt the girls, but prohibited from the women. The former add a variety of ſuperfluous ornaments to their head-dreſſes, while the married women are only permitted to wear a coloured handkerchief round their head, and are compelled to let their hair hang over their ſhoulders. In the male ſex, the dreſs is not ſo complex, and conſiſts chiefly of a large pair of white ſerge breeches, deſcending from the hips to the ancles; where they are ſecured by ſandals of wool. The upper part of the body is covered ſimply by a kind of garment of coarſe cloth; but when the weather becomes more ſevere, they wear above this a cloak made of red cloth. But an article in which they pride themſelves not a little, is their waiſtbands or girdle, which reſembles the red ſilk net-work of the Levant; in this they wear their fire-arms. The whole of their accoutrements forms a ſingular appearance, as, amongſt them are, a purſe, a flint and ſteel, tobacco in a bladder, a finely ornamented fabric, and a box of fat to dreſs their wounds. A Morlachian never leaves his houſe, without a muſket on his ſhoulder; a cuſtom that alſo prevails amongſt the various tribes in the South of Ruſſia, as deſcribed by Pallas in his late travels through that part of the empire.

Many other particulars of this uncivilized people are detailed by M. Caſſas, from his own obſervation. Their novelty has already induced us, to extend our extracts to a length rather unuſual; but there yet remains a great portion of intereſting deſcription to be paſſed over. To a civilized European it is, for example, intereſting to learn, how the whole population, as it were, of a diſtrict, can live and thrive without any of the luxuries, or even of the common comforts of life. The following paſſages, however, will ſhew, that neither luxuries nor comforts are neceſſary to induce health and vigour.

"Their houſes, or rather their cots or huts, are rendered quite black on the inſide by the ſmoke, which riſes from the hearth in the centre, and has no paſſage except by the door. Their furniture is rude and ſimple: the richeſt amongſt them ſeldom poſſeſſes a bed; ſo that they lie almoſt always on ſtraw, wrapped in thick quilts of Turkiſh manufacture: but the women lie invariably on the floor. It frequently happens that a whole family, after having ſupped round the fire, fall aſleep and paſs the night without ſtirring from their places. In ſummer they ſleep in the open air. They generally ſhare their lodging with their cattle, from whom they are only ſeparated by a partition of reeds. The walls of the cabin are conſtructed of the dung of the cattle, and large ſtones, badly hewn. They do not uſe

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oil for their lamps, but butter, the ſmoke of which is thick and fetid; and their clothes, perſons, and even aliments, exhale the ſmell of this ſmoke, which to ſtrangers is inſupportable.

"Their bread conſiſts of a ſort of cakes, made with the flour of maize, barley, or millet, and baked upon heated ſtones. Their common drink is milk, and it is particularly palatable to them when it is ſeparated from the ſerous part by means of vinegar. Garlic, eſchalots and cabbages, ſome particular kinds of roots which grow ſpontaneouſly in the fields and woods, are to them the greateſt delicacies. They eat their meat no other way dreſſed than roaſted. Some writers have ſaid much of the vigorous health of theſe people, and the longevity to which they attain, by attributing theſe effects to the quantity of garlic they conſume. I am, however, of opinion, that the principal cauſes of their health and vigour are the vegetables on which they feed, the milk which is their conſtant beverage, the abſence of ſtrong drinks, which are only allowed on their days of rejoicing, and particularly their repugnance to boiled meats, which, by being deprived of their nutritive juices, afford only a weak and indigeſtible aliment.

"As the Morlachians abound in health and vigour, their diverſions are of that appropriate kind which conſiſts in the development of their ſtrength and agility: ſuch as leaping over a very high obſtacle, running with uncommon ſwiftneſs, or throwing to a diſtance a ſtone which other men could ſcarcely lift. In ſhort a Morlachian ſixty years of age would excel in ſuch exerciſes, the young men of our climates. Dancing, however, takes precedence of all their amuſements, and forms their favourite pleaſure, in which they engage to exceſs. A harſh bagpipe, or ſimply the voice, animates them to this exerciſe, which is not diſtinguiſhable for complex or particular figures, but by extravagant and ludicrous jumps, in conſequence of their love for violent exertions. Even the fatigue of a long journey, or of hard labour, cannot reſtrain their ardour for dancing, at which they continue for many hours when they appear to be more in need of repoſe.

"Under ſuch favourable circumſtances they have few diſeaſes, and conſequently have no occaſion for phyſicians. Fevers, which are in general peculiar to robuſt conſtitutions, and inflammations, the common reſult of violent exerciſes, are almoſt the only acute maladies with which they are attacked. As to chronic diſeaſes, they know of none but the rheumatiſm, the natural conſequence of ſleeping in the open air during ſummer, in a climate where the dews fall in abundance. With them, as is the caſe with all people where civilization has made no great progreſs, violent remedies are thoſe only in which they confide. In general, pepper and gun-powder, infuſed in brandy, compoſe their panacea, for inflammatory diſorders; and it will ſcarcely be believed, that this remedy is often attended with ſucceſs: perhaps, however, they are indebted for their cure to the abundant perſpiration which this medicine induces. Wine and pepper, in large doſes, and taken at certain periods, alſo form a febrifuge which they employ with ſucceſs. External friction, or the application of a heated ſtone wrapped in damp linen, are the methods by which they cure rheumatiſms. They are alſo acquainted with the uſe of leeches for ſwellings. Red ochre, mixed with fat ſubſtances, is the only ointment they apply to wounds and contuſions; and it is a fact, that, from the experience of the Morlachians, ſome men of ſcience have obtained from this ointment, in ſimilar circumſtances, the moſt favourable reſults. Without any knowledge of anatomy

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or oſteology, they are moſt of them extremely adroit in ſetting diſlocated or fractured limbs. For phlebotomy they do not employ lancets, but ſteel ſeams, nearly ſimilar to thoſe uſed for horſes; and this operation is always performed without dangerous conſequences."

Some of the ceremonies adopted at a funeral amongſt the Morlachians, are alſo curious, and remind us of a practice very general in a certain part of our own empire.

"Women, who are hired to cry, place themſelves in the apartment where the corpſe is expoſed, and join in the lamentations of thoſe united to the deceaſed by conſanguinity and friendſhip. The body remains for ſome days thus expoſed; it is placed on the ground, upon the cloak worn during life, and the face is uncovered. By the corpſe are laid the belt, arms, pipe, and purſe of the deceaſed; and during this period all the relations are obliged to viſit it: this duty is never diſpenſed with, except in the caſe of a voyage or journey, when the neareſt relation is obliged to entreat the deceaſed to accept of ſuch an excuſe. It is alſo the cuſtom for each of the relations and friends of the deceaſed ſeriouſly to addreſs the corpſe, as if it were capable of hearing and anſwering their ſpeeches. This cuſtom alſo prevails amongſt ſeveral of the ſavage tribes of Africa and North America. The wiſhes of the Morlachians are to know for what reaſon the deceaſed has quitted this life? Who is the friend with whom he could not live, and what was his ſubject of complaint? They then entreat him to take charge of their commiſſions, which are commonly to report their news to their parents and friends, and announce their proſperity or misfortunes; to entreat them to ſecure for them a place by their ſide, and a number of other ſimilar requeſts. After theſe viſits are finiſhed, the corpſe is covered with white linen, and the proceſſion moves towards the church, amidſt the groans of the women and relations, the former of whom chaunt the principal events of its life. They afterwards return to the houſe, with the prieſts who preſided at the religious ceremonies, and the funeral is ſucceeded by a repaſt, at which the behaviour of the gueſts forms a ſtriking contraſt with the howling of the women and the praying of the prieſts.

"The chaunting of the women at the funerals is extempore, and proves that they are not unacquainted with the genius of poetry. Theſe people have doubtleſs had their bards; an inconteſtible proof that the nation formerly enjoyed, by its courage, a rank amongſt the barbarous people of Germany:—I ſay by its courage, for cowardly people were never known to have poets. Amongſt the Morlachians, there is never a fete or aſſembly without a chaunter. The ſongs, which are in the Illyrian idiom, but corrupted by their tranſmiſſion through a number of ages, deſcribe the hiſtory of ſome Sclavonian heroes, or relate of ſome tragical event, the time of which is forgotten. This heroical ſong is grave, heavy, and monotonous. The inſtrument with which it is accompanied, is but little calculated to give it animation: it is a miſerable monochord guitar, the ſound of which is dull, and without modulation. The poetry, however, is not without energy; it does not poſſeſs the ſavage wildneſs of that of Oſſian, but ſometimes has that auguſt kind of ſimplicity, which penetrates to the ſoul. If a Morlachian travel by night amongſt the mountains, he generally ſings; and theſe antique poems are always the ſongs which he prefers. A long exclamation,

exclamation, or rather a barbarous and prolonged cry, precedes each ſtrophe. It often happens, that this ſong is heard afar-off by ſome other Morlachian, who never fails to repeat, in the ſame tone, the couplet which the other has chaunted; and, they thus anſwer each other, as long as they can be heard. It is impoſſible to deſcribe the ſpecies of ſadneſs, or melancholy, which this kind of muſical dialogue ſpreads through the ſoul, the doleful expreſſions of which, is prolonged in echoes by the deſart mountains, amidſt the profound ſilence and ſolitude of night."

From theſe particulars, it muſt be evident, how great a ſcope the preſent population of Dalmatia affords for the reflections of the philoſopher, and we cannot but agree with M. Caſſas, or more properly ſpeaking with his editor, M. Lavallée,* that the Morlachians of the preſent day are ſuch as were formally the Sclavonians; while in the Dalmatians we diſcover all the littleneſs of the courts of Rome and Byzantium. In their irreſolute manner, their habitual politeneſs, their ambiguous gait, and general timidity, we perceive a people, long diſheartened by conqueſt; and whoſe defeats have frequently changed their appearance. And certain it is, that after a period of fourteen hundred years, they are exactly like what we are informed the Romans were, at the fall of the empire.

The journal of M. Caſſas traces his progreſs from Rome to Trieſte, Pola, and various towns on the coaſt. On arriving at Venice, he witneſſed the ceremony of the *Bucentaur*, of which he gives a deſcription, that to us is by no means novel. While at this city, he formed a connection with ſeveral admirers of the Arts, who propoſed to bear him company, but overcome by the obſtacles of the journey, they returned, after proceeding to ſome diſtance, and left him to purſue the enterprize alone. The firſt place worthy of notice, at which our traveller arrived was Pola, the moſt conſiderable town of Iſtria, which is aſſerted by Callimachus and Strabo to have been the reſidence of the Colchidians after their expedition. At all events we know that it was a conſiderable place when the Roman power was at its meridian; for under the Emperor Severus, it adopted the title of "*Reſpublica Polenſis.*" The remains of the amphitheatre alone are ſufficient to afford an idea of the importance of this maritime ſpot. M. Caſſas gives the following account of this venerable ſtructure.

"The walls of the amphitheatre are ſtill entire; its form is like that of all ſtructures of a ſimilar kind. It is generally ſuppoſed, that the ſtones, of which it was conſtructed, were taken from the quarries in Iſtria; but although they are very fine, and ſtill undecayed, they do not appear to be of the kind which are called, in the arts, *Iſtria blocks*; as theſe are a ſort of marble or granitic ſtone, extremely ſcarce; and of which the French Cent-

* The whole of the literary part of Caſſas's travels was prepared for the preſs by M. Lavallée, of the Polytechnic Society, from the notes of the traveller and various manuſcripts which he procured from learned men in the countries through which he paſſed.

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ral Muſeum of the Arts only poſſeſſes a few columns. This amphitheatre has three ſtories, each of which contains ſeventy-two arcades; making in all two hundred and ſixteen. There remains only the ſhell of this edifice, which four ſpurs, placed at the four angles of a ſuppoſed ſquare, diſtinguiſh from other buildings of the ſame kind, as in this reſpect it deviates from their general ſtyle. This circumſtance alone gives riſe to uncertainty, as well with regard to the period when it was built, as to the perſons who built it. A part of the ſteps muſt have been cut out of the ſolid rock: and it is probable, that the ſoil, as it has accumulated, has covered them: the reſt of the ſteps were of wood, and from every appearance they muſt either have been carried off or burnt; or perhaps they may have rotted by age, as the places which they occupied are filled with duſt.

"At the time of which we have ſpoken, this theatre was appropriated to various ſports, and its walls reſounded with the noiſy acclamations of the ſpectators. It is now the abode of ſilence and melancholy. What deep reflections ariſe on entering this edifice, and how eloquent is the ſolitude with which one is ſurrounded! We may imagine that we hear the peroration of the hiſtory of empires. Where is the ſeat of Auguſtus? where are thoſe flowers, thoſe myrtles and laurels which hung in feſtoons over the heads of the haughty Romans? All has diſappeared, the Cæſars who made nations tremble, the lions who diſputed with the criminal the period of his exiſtence, the actor who recited the verſes of Sophocles and Terence, the heroes covered with triumphal purple, and the people who in the enjoyment of the games of the circus forgot their ſtate of bondage! In this field of antiquity there now remain nothing but ruins. Ambitious man, wander amongſt them: they will remind thee of the grave!"

A curious anecdote is related reſpecting the *Orlandina*, or a tower ſaid to have been inhabited by Orlando Furioſo; but it is not worthy of notice on the ſcore of its probability.

The lovers of antiquity will, we are confident, take much pleaſure in the inveſtigations of M. Caſſas, relative to the ruins of various temples and other buildings in Pola, through which our limits will not allow us to purſue him. There is no town, however inſignificant at the preſent day, whoſe origin and former greatneſs he does not trace with indefatigable attention. He ſpent much time in the great commercial town of Trieſte, of which he gives the following account.

"The harbour of Trieſte, which is ſituated at the bottom of the gulph that bears its name, was for a length of time only a ſimple anchorage place. The court of Vienna, amidſt the numerous views it continually had for its aggrandizement, always was moſt anxious to acquire importance amongſt the maritime powers; and conſequently wiſhed to poſſeſs a ſea-port. The empreſs Maria Thereſa, embracing ſtill more ardently a project, of which her predeceſſors had only a preſentiment of the utility, without putting it in execution, reſolved to avail herſelf of the favourable ſituation of Trieſte; and to make it an important point, where the advantages of commerce might be united with thoſe of an imperial navy. In the year 1750, the plans were formed, and the works commenced. Favourable ſituations were ſelected for the conſtruction of veſſels, and docks were ſpeedily eſtabliſhed; magazines were alſo built, for various concomitant purpoſes, and theſe were ſuc-

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ceeded by rope-walks, forges, &c. In ſhort, Maria Thereſa neglected nothing which might inſure with rapidity to this new eſtabliſhment all the ſplendour which ſhe had deſigned it to enjoy; and ſhortly after, the Auſtrian flag appearing for the firſt time at ſea, appriſed Europe of the exiſtence of Trieſte.

"The empreſs, however, would have but imperfectly fulfilled, the object ſhe had in view, if ſhe had not directed towards this place the channels of commerce. She therefore took care to beſtow upon it the moſt liber privileges; and particularly, to declare the port to be free from all duties. To facilitate its connection with the Levant, ſhe, nineteen years afterwards, cauſed to be built, a vaſt and commodious Lazaretto, where the crews of the ſhips might be under quarantine. She alſo gradually encouraged thoſe trades and arts, which are more intimately connected with navigation. There were formed in Trieſte, manufactories of cables, ſail-cloth, anchors, and all kinds of arms, founderies for cannon balls, &c. Magazines, for the production of articles purely commercial, were alſo eſtabliſhed; ſuch as velvet, wax-candles, ſoap, &c.; liquors alſo became an important branch of trade; and the number of bottles now exported, annually, is ſuppoſed to amount to 600,000. In 1767, an inſurance-company was formed there, the capital of which was eſtimated at 300,000 florins; and in 1770. there were ſuppoſed to be upwards of 30 firſt-rate wholeſale commercial houſes.

"With reſpect to its territorial productions, Trieſte has nothing to be proud of, except its white-wines; the quality of which is eſteemed, and the purchaſe eaſy; but this article, as well as fruits, walnuts, cheſnuts, oranges, lemons, figs, &c. which the country produces in abundance, form only a trivial portion of its trade; which reſts more eſſentially upon its manufactures, or on the foreign merchandizes for which it is the depot.

"It was thus that Trieſte aroſe from the obſcurity in which it had been plunged, particularly during the time that it eſpecially belonged to the biſhops, whoſe authority may be traced to as early a period as the ſixth century. They were ſuffragans of Aquileia, when Iſtria entirely belonged to the patriarch of that metropolis. Nevertheleſs, Lothaire, king of Italy, deprived the patriarch of Trieſte and gave it with its territory, in full ſovereignty, to his private biſhop, together with the right of coining money. Afterwards, the biſhops ſold to the inhabitants their juriſdiction, or legal authority, for 500 ſilver marks: at length, after having formed for ſome time, a part of Carniola, it was ſeparated from it; and now, its biſhops, who take the title of counts, are ſuffragans of the archbiſhop of Goertz."

Our traveller ſhortly afterwards returned a ſecond time, to Pola; and in his voyage thither met with many little adventures not devoid of intereſt. The navigation, amidſt the numerous ſhoals and iſlets of the Iſtrian coaſt, is infeſted with numerous banditti, who often commit very alarming depredations. M. Caſſas, and ſome gentlemen who were now in his company, were apprized of this circumſtance; but in order to ſave time, they left Veglia at ſeven in the evening; and, as the ſubſequent paſſage will prove, had nearly ſuffered for their ardour.

"Thoſe who are unacquainted with the beauty of the evenings in Italy, can form no idea of the ſpectacle afforded by nature in theſe regions, when the ſun has ſunk beneath the horizon. The abſence of this luminary cauſes a ceſſation of heat; the caloriſic clouds diſperſe, the ſea and the mountains towards

towards the weſt are deprived of their purple tinge, and the ſky exhibits nothing but one vaſt expanſe of azure, beneath which innumerable zephyrs gently move; while every thing adds to the majeſtic ſilence of night, as it gradually advances, embalmed with the odour of delicious flowers. At this charming period every thing tends to produce the moſt pleaſing and voluptuous ſenſations, and the expanded mind gratefully contemplates the magnificence of the univerſe. At ſuch a time, it ſeems ſcarcely poſſible that wicked men ſhould be employed in preparing to commit their crimes; but the human heart is corrupt, and this painful reflection deprived our travellers, in a great degree, of the pleaſure they would have derived from ſuch an evening as that which we have depicted. In the midſt of the moſt ſublime ſpectacle of the omnipotence of the Creator, they were obliged to recollect that they were men, and to think about their perſonal ſecurity. They accordingly put into a ſmall creek, formed by rocks, where they landed; and, tearing off a number of branches from ſome contiguous trees, they ſpread them over their boat, which, by this means, together with the obſcurity afforded by the ſhade of the rocks, was rendered ſcarcely perceptible. They then retired to a ſhort diſtance, and concealed themſelves amongſt ſome buſhes.

"It was now eleven o'clock, and the pale light of the moon had ſucceeded to the mild darkneſs of the evening, which ſlowly approaches towards the weſt, where the twilight continues to linger till a late hour. All nature was enveloped in ſilence, and one might figuratively be ſaid to hear the approach of night. Even the tide only tranſmitted, at long intervals, a few gentle waves towards the chaſms in the rocks, and the monotonous harmony of their motion was almoſt loſt in the immenſity of ſpace; when ſuddenly a faint noiſe was heard at a diſtance, which excited the vigilance of our travellers, who ſoon aſcertained that it was occaſioned by regular ſtrokes of the oar. The ſound gradually increaſed, as did the alarm of our party, who knew not whether thoſe who approached were friends or enemies. At firſt they were in hopes that the ſtrangers would paſs, but they were deceived, for the bark approached nearly alongſide of their own, though it was not perceived by the crew; at length they landed, and began to pry about them, while their arms ſtruck againſt the hoſpitable buſh which concealed our adventurers. Their ſenſations may be more eaſily conceived than deſcribed;—the ſlighteſt motion, ſigh, or inſpiration, might cauſe their deſtruction. In a ſhort time they heard the banditti ſwearing at each other; 'They are not here,' ſaid the plunderers, 'they have gone farther on, and we have miſſed them.' They, in this ſtrain, regretted the loſs of their prey, and that they had not been able to ſhed blood; they accuſed each other of tardineſs and negligence, and each endeavoured to acquit himſelf of blame, on ſuch a noble occaſion: indeed, it was a chance that a civil war had not broken out amongſt them, becauſe they had loſt the opportunity of committing a crime, while our travellers were the unfortunate objects of their ſearch; and, at this inſtant, they were cloſe againſt them! At laſt, they reſolved to put off again in purſuit of the fugitives, expreſſing their hopes that they ſhould overtake them; and vowing vengeance againſt them for the fatigue they had experienced. With this intent they re-embarked; and the friendly oar ſoon diſſipated the fears of our party, and delivered them from any farther information of the projects of the banditti."

Our author afterwards proceeded at leiſure into Dalmatia, and was at much pains and expence in cauſing excavations to be made at various

rious places, to diſcover fragments of antiquity. Amongſt the ruins of Nona, near Zara, he in particular obtained a vaſt number of fragments, and had an opportunity of contradicting the details given by Spon relative to the architecture of that town.

On the ancient town of Aſſeria, mentioned by Pliny and Ptolemy, he makes many intereſting obſervations. This town is ſtill ſurrounded by a wall 3,600 feet in length, eleven feet in thickneſs, and eight feet in height throughout; the blocks, of which it is compoſed, being each in many places ten feet ſquare. And it is a remarkable circumſtance, that at one angle of the wall is a baſtion with faces and ſides entirely upon the modern principle, though no doubt can be entertained, that it is coëval with the wall itſelf.

The next and moſt important place, to which our author directed his attention, was Spalatro, famed for having been the reſidence of the emperor Dioceletian. On arriving at Scardona, he could not fail to be ſtruck with the ſublime caſcade, which takes its name from that place. It does not poſſeſs the monotony of great cataracts, which conſiſt of a vaſt maſs of water precipitated from the ſummit of a rock; but by the variety of its incidents, there is, according to every account, no fall, which can be compared with it, if we except that of the Niagara. It made a deep impreſſion on M. Caſſas, and he deſcribes it in the following terms:

"At the place where I ſhall ſuppoſe our ſmall boat to be anchored, the Kerka is wideſt. Its calm and limped water may be ſaid to ſlide, rather than roll, over a bottom of mud, reflecting on its ſurface the vacillating corn which ornaments its banks. The almoſt imperceptible confines of the river, permit the eye to wander at a diſtance over the meadows, or to reſt upon the verdant plains, enamelled with flowers, whoſe brilliant colour renders more wild and picturesque the greyiſh ſlopes of the rocks and other barren eminences, the unequal ſides of which form the eſcarpment of the valley. The white triangular ſail, ſcarcely ſwelled by the zephyrs, conveys gently along the cryſtal ſtream the frail bark, conducted by the ſpiritleſs and enervated Dalmatian, whoſe idle oar rarely diſturbs the ſmoothneſs of the current. A mild and ſoothing melancholy here prevails. The tones of the ſhepherd, who, in ſome cavity of the rocks, breathes forth his Illyrian ditty, which his memory inherits from that of his anceſtors, plaintively vibrate along the ſides of the mountains. The awful noiſe of the cataract is always the ſame, except its being diminiſhed by diſtance; but being continually alike, without any variation in its monotony, it does not ſeem to diſturb the general ſolitude.

"As the narrow valley, through which the Kerka paſſes, ſinks diagonally to the right, the mountains which border on the two banks appear to join behind the caſcade, or to incloſe it in a ſemicircular form. The buſhy trees, the willows, and poplars, which embelliſh the front of the ſcene, and riſe above the dikes or terraces, parallel to the degrees to which the water of the caſcade deſcends, do not allow the eye to obſerve the courſe of the river, before it arrives at the ſpot whence it falls; but it may eaſily be conceived from a bluiſh cloud, or rather a kind of luminous vapour, which the limpidneſs of the water, contraſted with the celeſtial azure, reflects, horizontally, along the baſes of the mountains. Above the beautiful verdure of the trees which are elegantly grouped, and profuſely diſperſed over the wide

wide and rugged glacis which croſſes the valley, are a number of large hills, whoſe barrenneſs and grey appearance form a ſtriking contraſt to the vigorous and brilliant colouring with which the fore-ground is decorated. At the left, and higheſt extremity of this glacis, is ſeen the ſolitary turret of a ſmall and modeſt oratory, conſtructed by ſome ingenious devotees. It muſt be confeſſed, that the appearance of this little chapel produces a grateful ſenſation in the heart of the wiſe man. Yes, indeed, it is here that a man can form the moſt ſublime idea of the Almighty;—the great events of nature are the primary apoſtles of the divinity; for human agency could not have forced a river to ſurmount rocks, which ſeem to have been raiſed to oppoſe its progreſs. Art, it is true, may produce, in a garden, the captive waves of a few timid Naiads, and confide to the obedient marble the care of diſperſing them in reſervoirs of alabaſter; but God alone taught the river to dart through theſe green and buſhy maſſes of trees, whoſe majeſtic front ſhades and conceals from the eye the long chain of rocks which diſpute its paſſage. The effect appears to be produced by magic: it ſeems as if the great number of ſtreams proceeded from, or were propelled by, the tops of the trees, as their elaſtic foam apparently rolls along the roof of the foreſt. To the left of this ſublime ſcene, the river appears entire, diſdaining, as it were, to collect the immenſe number of ſtreams, which have deſerted from it in the valley. It is here, that in all its power and majeſty it deſcends from three diſtinct and ſucceſſive eminences. The ſurface of the water, which may be ſaid to receive a higher poliſh from the velocity of its fall, rivals the pureſt cryſtal, and turns off at the angles of the long degrees aſſigned to it by nature. One would imagine, from a diſtance, that they were enormous cylinders which alternately gave out, and received, the ſilver gauze with which they were enveloped.

"At the foot of theſe three firſt ſhelves or ſteps, the united ſummits of a few trees, whoſe trunks are concealed by a variety of objects in the fore-ground, interſect with a verdant line, the whole width of the caſcade; but as the river approaches, the ſurface of the water becomes ſtill wider; a ſemicircular terrace prolongs its coloſſal propulſion over the abyſs which receives it, by which its velocity is curbed. Its immenſe body of water fills the noble contour of the long and heavy terrace; the land ſeems to tremble from a diſtance by the weight of its fall; the air, on being diſplaced by the water, ſeems, at firſt, to hiſs or ſigh, which, at length, increaſes, till the noiſe is ſo terrific, that the ear is not able to ſuſtain it, the eye to compriſe the extent of the view, or the mind to admire the awful appearance of the whole.

"But, if the traveller feel inclined to take a more diſtinct view of the caſcade, and for this purpoſe approach nearer to this great work of nature, then all the circumſtances, which acquired a ſort of harmony by the diſtance from which they were beheld, and the order, arrangement, and unity which ſeemed to prevail when the minute parts could not be inſpected—all are changed, and nothing prevails but confuſion, chaos, or the moſt ſhocking diſtraction! There are then no longer to be ſeen that uniformity of maſſes, that grace in the groups, that majeſty in the combination; but you behold innumerable rocks, broken, fractured, precipitated, and diſperſed, preſenting frightful points, which appear to be riſing from behind the water and the trees. It is no longer a river, but an ocean which roars, and ruſhes with fury againſt the ſhapeleſs blocks which impede its paſſage. Theſe, always attacked, and always capable of reſiſtance, ſeem to have begun their ſtruggle with the commencement of the world, and to have continued in furious battle for ages, while their terrible and fugitive conqueror ſtrikes and overcomes them,

then paſſes away and buries himſelf in the ſea, whence ariſing in vapour, he ſwells the clouds, which form tempeſts, and, by conveying him again to the earth, enable him, perhaps after centuries, to re-commence his indefatigable career.

" But, however magnificent ſuch a ſpectacle may appear, there are times and circumſtances under which its pomp is ſubject to variation: for example, when, by the return of ſpring, the ſnow is diſſolved, and ſwells the bed of the river; or when, in the courſe of the ſummer, the waters are augmented by ſome accidental ſtorm. On ſuch occaſions, the caſcade entirely changes its character, and no longer preſents that incalculable number of varieties, the aſpect of which gave it ſo many graces and embelliſhments; but it then becomes more grave, or, if I may be permitted to ſay ſo, more immenſe; and perhaps, on this account alone, more noble, but leſs attractive. At ſuch a period, the enormous maſs of water partly conceals the rocks which compoſe the bar, and even the trees, which, at other times, ſeemed to ſport amidſt their acute ſummits;—ſometimes even all theſe objects are entirely concealed by the vaſtneſs of the inundation. The river then occupies the whole width of the valley, and no longer ſuffers itſelf to be divided into ſtreams, but rolling over the rocks, ſeems to bury them in its bowels. The weight is then increaſed a hundred-fold, the fall is terrible, and the noiſe inceſſant, the current carries away in its courſe, trees, which it has torn up by the roots, the ruins of cottages, and the carcaſes of animals, which have been deſtroyed by its ſudden and unexpected fury."

[We ſhall account for the length of our extracts by obſerving that the work of M. Caſſas is merely deſcriptive; and as it contains very few reflections, it affords little opportunity for critical comment. It is alſo of conſiderable extent; the original, which we alſo have before us, conſiſting of 190 pages of large folio print.]

(To be continued.)

The Life and Character of Bonaparte from his birth to the 15th, of Auguſt, 1804. By W. Burdon, A. M. 1 Vol. 8vo. Pp. 294. Anderſon, Newcaſtle upon Tyne; and Oſtell, London. 1804.

BIOGRAPHERS are not all aware that to render juſtice to a life of conſiderable abilities, action and influence in the world requires a comprehenſion of the circumſtances in all their relations and departments under which the ſubject operated, as well as his individual and perſonal character. Mr. Burdon it ſeems, was once ſo blinded by the blaze of Buonaparté's exploits and ſucceſs, and ſtill more by the film of his promiſes, that he regarded him as a phenomenon of human nature; but he has now, he ſays, changed his opinion; we ſtill however think that he is much too partial to certain atchievements of the Corſican adventurer, and beſtows on extraordinary genius, a praiſe that is due only to unprincipled daringneſs and total diſregard of the lives of his fellow ſoldiers as well as other fellow creatures. Having narrated the common details of his early life, he mentions an application of his for a paſſport to Conſtantinople, to offer his military efforts to the Turks, when at war with Ruſſia and Auſtria. Here his biographer makes the following obſervation.

" A ſtriking

A ſtriking coincidence here preſents itſelf between this and a ſimiliar circumſtance in the life of Cromwell, who, finding himſelf not likely to emerge from obſcurity at home, and the royal authority too ſtrong for his unruly ſpirit, was on the point of ſailing, with other puritans, for the freer land of America, when he was prevented by an order of government; and, as Hume ſhrewdly remarks, 'The king had afterwards full leiſure to repent this exerciſe of his authority.' Happy had it been both for France and England, had the fire of theſe ambitious men been permitted to waſte itſelf in any country leſs capable of finding it fuel; but Providence ordained it otherwiſe, and cauſed them to become inſtruments of his wrath in the punithments of the guilty, and the murder of the innocent.

Mr. Burdon's view of Buonaparté as a whole affords not a good ſubject for analyſis, but contains many apt quotations; of which the following on his marriage we think deſerves inſertion.

"A ſtranger to the tender feelings of love, friendſhip, or philanthropy, Bonaparte has never been incommoded by any obſtinate attachments which could ſtand in the way of his intereſt; marriage therefore, was to him a matter of mere prudence, not an affair of love; and to ſecure completely the favour of his powerful friend, he conſented to take off his hands a miſtreſs whoſe charms had ceaſed to faſcinate him, but whoſe future comfort he wiſhed to provide for. Bonaparte in 1796, married the widow of the ci-devant Count Beauharnois, a lady near twenty years older than himſelf, thus becoming a huſband without a wiſh to become a father; and, conſidering his marriage as an affair of intereſt rather than of choice, to do him juſtice, he has treated his motherly wife with reſpect, if not with affection, and has exalted her to a participation of his throne, though he could not give her a ſhare in his heart: he has alſo promoted her family by an alliance with his own, and in other reſpects treated her with attention and regard."

Our author next attends Buonaparté in the firſt career of his victories, and gives the following very exaggerated account.

"The battle of the bridge of Lodi was the next great atchievement of Bonaparte; and for this he has been ſeverely blamed by thoſe who are more deſirous to find fault than to reflect; yet, as a ſoldier, we muſt acquit him, though, as a man, he may be condemned for being a ſoldier. Offenſive war muſt ever be contrary to the principles of juſtice and humanity, yet thoſe who are engaged on either ſide, are compelled to act according to the beſt of their judgment, to ſerve the cauſe in which they are employed; a general, therefore, cannot be expected to calculate exactly how many men he ſhall loſe or ſave in any particular action: he muſt endeavour to obtain his purpoſe by the beſt means in his power, conſiſtent with the laws of war; yet he muſt be careful not to throw away the lives of his men without any adequate object, or without a proſpect of ſucceſs, for ſuch heedleſs temerity is not merely ſacrifice, it is murder. The object of Bonaparte, in riſking the battle of Lodi, was to gain poſſeſſion of Milan, which he had left in his rear, and without which he could not enſure his future ſucceſs in Italy; he therefore determined to force the paſſage of the Adda, over the bridge at Lodi, though defended in a manner to deter any man of leſs valour and promptitude from making the attempt, and by the moſt vigorous attack that ever was recorded in the annals of war, he gained his point, and ſtruck a panic into his enemies which they never thoroughly overcame. If any

excuſe were wanting for this bold and vigorous meaſure, it is the fearleſſneſs with which he riſked his own perſon, and forced himſelf always into the thickeſt of the battle: ſuch an example could not fail to animate his men, and enſure them the victory. Let newſpaper politicians, men who ſeldom look at more than the ſurface of things; let party prejudice condemn him for raſhneſs and cruelty; yet, as a general placed in a critical ſituation, where every thing depended on ſtriking terror into his enemies, poſterity will acquit him for the loſs of his men, and applaud him for one of the greateſt actions that ever were atchieved by military ſkill and perſonal valor; for an exploit which is not to be equalled in the annals of warfare. The ſacrifice of men on the part of the French has no doubt been conſiderably exaggerated by the enemies of the republic, though they themſelves perhaps rate it too low; yet, by taking it at a medium, it could not have exceeded 1,000 men at the utmoſt. The immediate conſequence of the victory was the capture of Milan, and the ſubmiſſion of all the duchy of Parma and Lombardy.

The expoſure at Lodi of ſo many gallant men, to ſuch an immenſe force of artillery, was totally unneceſſary becauſe the French could have croſſed with very little delay at a diſtance from the play of the Auſtrian batteries. Our biographer purſues the progreſs of Buonaparté and ſays ſeveral ſymptons of inſurrection appeared in different parts of Lombardy, which Buonaparté puniſhed with *ſomewhat* too great ſeverity. This *ſomewhat* too great ſeverity was the ſummary murder and confiſcation. To conciliate obedience he publiſhed the following decree "The troops ſhall march againſt all the villages, which refuſe to conform to my orders, iſſued in May, *ſhall ſet fire to them, and ſhoot, upon the ſpot, all who ſhall be found in arms.* All the villages in which the toceſin ſhall be ſounded, ſhall be immediately burnt. Every man found with a gun in his hand and with military ammunition, ſhall be inſtantly ſhot." Thus did a young man in the 27th year of his age, the ſervant of a body of uſurpers, in the third month of a military command, eſtabliſh a tyranny more prompt, fell, and bloody than any which had prevailed under the moſt iniquitous of of the Roman emperors; and that had no precedent in hiſtory but a a few acts of Attila, the moſt ferocious conqueror of the dark ages at the head of his moſt ſavage Huns. In the interval of repoſe which followed the firſt ſucceſſes of Buonaparté his hiſtorian ſo exhibits him that we can have no reaſon from probability for doubting any charge of iniquity which he can undergo. Still however the biographer is ſomewhat partial to his abilities. Of enterprize, activity, and daringneſs we have already ſeen various inſtances; but of military talents none of any importance. The Auſtrian officers frequently appeared to be in a ſtate of ecſtacy; and Beaulieu ſuffered himſelf within three days to be beaten twice by exactly the ſame ſtratagem. Buonaparté made a great ſhew on the front and ſent round ſecretly parties to attack the flanks and rear. Such an expedient might eaſily be ſucceſsful for once, but the general muſt have been infatuated to allow the ſame deception twice. This defeat, therefore, was from the fault of the Auſtrians and not the merits of Buonaparte. The details of plunder exacted from the feeble ſtates of Italy illuſtrate the iniquities of

of this adventurer but much leſs ſtrongly than they illuſtrate themſelves. Our author is hoſtile to the Britiſh policy which continued the war; and imputes the firſt refuſal of the Emperor to accede to the peace propoſed by Buonaparte to what he calls the *deſperate ſuggeſtions of Mr. Pitt.* We here ſee Mr. Burdon as a politician. On this campaign our author beſtows panegyrics totally inconſiſtent with truth. In fact Buonaparté merely defeated gallant troops whoſe officers did not ſeem to wiſh for victory; by this ſucceſs he over-ran the northern and middle diſtricts of Italy; and as they were weak, and he ſtrong, he reduced them to his own terms of ſurrendering their money and goods. He murdered all who oppoſed him; and this is the ſplendour of his firſt campaign.—

Buonaparté appears to have ſome turn for rhetorical flouriſhes intermixed with moral ſentiments. A letter compoſed of theſe conſtituents he ſent to the Archduke Charles propoſing peace. The youth was pleaſed with the diction and delighted with the effuſions; and ſuppoſed their production a very eloquent piece of a perſuaſive harangue. Many other men young in age, learning, and abilities formed the ſame eſtimate which our biographer alſo adopted. The heart of Buonaparté Mr. Burdon really allows to be ſuch as it has been rendered through the joint efforts of himſelf and the devil; but on his head he has a vaſt itch to beſtow more talents than ever the proprietor received from heaven.—

The treaty of Campo Formio is of courſe mentioned; and alſo his conduct towards the government of Venice which his biographer attempts to palliate. He admits that during the diſcuſſions at Leoben the violence of Buonaparte broke out in rude and ſavage ferocity.

"The violence of Bonaparte's character is ſaid to have ſhewn itſelf during the diſcuſſions among the plenipotentiaries at Leoben; for, notwithſtanding they treated him with the greateſt deference, he was frequently ſo much chagrined by the tediouſneſs of German forms, that he behaved to them very cavalierly: finding the firſt article of the preliminaries to contain an acknowledgment of the French republic, he exclaimed with indignant warmth, "The French republic is like the ſun in the firmament, and blind are they who do not acknowledge its ſplendour." The article was immediately eraſed. Having, upon ſome account or other, ſuppoſed that his colleagues had not treated the republic with ſufficient reſpect, or liſtened with ſufficient attention to his propoſals, he took up a china jar that ſtood near him, and daſhing it on the ground, exclaimed, "Since you provoke me, thus will I reduce you to powder." The Marquis de Gallo conducted himſelf with the greateſt addreſs and prudence, and ſo much did he dread leſt the petulance of Bonaparte's temper might put an end to the negociations, that one day, when the haſty Corſican had quitted the room in a pet, he ran after him, but not being able to overtake him, ſaid to one of his aides de camp, "Tell him, however, that I followed him to his carriage." Another day, after a very long debate, Bonaparte ſaid with great warmth, "Well then, I will carry my anſwer to Vienna."

Our biographer proceeds to what he calls the moderation and modeſty of Buonaparté's conduct on his return to Paris. The proof of

this modeſty is that he ſpoke very little to any one that he ſaw. This taciturnity might have ariſen from pride as well as modeſty but we ſhall not conteſt the point with this idolizing biographer.

Of the objects, policy, and plan of the expedition to Egypt our author ſays little; but proceeds to copious details of the tranſactions. The common account is given of Buonaparté's operations in Egypt from his firſt landing to his complete conqueſt of the country. The author quotes a proclamation iſſued on the ſuppreſſion of an inſurrection at Cairo that perhaps for inſolence and audacity exceeds moſt other diplomatic operations even of Buonaparte himſelf. The following is the tenour.

"People of Cairo, perverſe men have led you aſtray, and they have periſhed. God hath commanded me to be mild and merciful towards the people, and I have been ſo towards you all. Is there a man among you ſo blind as not to ſee that fate directs all my operations. Is there a man among you ſo incredulous as to doubt that the whole of the univerſe is ſubject to the empire of deſtiny. Let the enemies of the people know, that when the world began it was written that after having deſtroyed the enemies of Iſlamiſm, and overthrown the croſs, I ſhould come from the fartheſt part of the weſt to fulfil the taſk which is impoſed upon me. Make the people ſee that in more than twenty paſſages of the Koran that which has happened has been foretold, and that which will happen is equally explained. I might demand of each of you to tell the moſt ſecret thoughts of his heart, for I know them all, even thoſe which you have never divulged to any one; but the day will come when all the world ſhall know, by evidence too ſtrong to be denied, that I am conducted by orders from above, and that no human efforts can prevail againſt me. Happy they who are the firſt to attach themſelves to me."—The weakeſt credulity could hardly forbear to ſmile at ſuch ſhameleſs audacity. He then names a divan of ſixty perſons to render juſtice to the people, and attend, not to their intereſts, but the intereſts of the French republic."

We are next brought on to the expedition to Acre, and the author narrates two dreadful anecdotes, which, though we have more than once recorded them, we ſhall repeat in his own words.

"A tale of horror muſt now be related, which, were it not twice authenticated upon the honor of a Britiſh officer, and uncontradicted even by French audacity, is ſo repugnant to humanity and the conduct of civilized nations, that we might well refuſe to give it credence.—Buonaparte, after expreſſing much reſentment at the forbearance ſo lately manifeſted by his troops, determined to put their obedience to a ſtill ſtronger teſt, and compel them to become executioners in cold blood; for finding himſelf incumbered with the maintenance of three thouſand eight hundred priſoners whom he had taken in his different engagements, he commanded the greateſt part of them to be marched to a riſing ground about a mile from Jaffa, and there ſurrounded by General Bon's diviſion of infantry; at the ſound of a ſignal gun, the whole diviſion fired, and the unfortunate Turks fell dead by hundreds; happy had they all immediately expired, but the ſoldiers in mercy finiſhed with the bayonet thoſe whom the bullets had ſpared. Bonaparte looking through a teleſcope ſurveyed the horrid ſcene, and expreſſed the moſt ſavage ſatisfaction when it was completed, for he had good

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reaſon to apprehend the refuſal of his troops to execute ſo dreadful a command. Kleber indeed refuſed to comply with the order, unleſs he received written inſtructions; but Bonaparte ſent his faithful Berthier to compel obedience, and the deed was inſtantly performed. The putrefaction of the dead bodies is ſaid to have produced the peſtilence which afterwards cauſed ſuch havoc among the French ſoldiers, ſo that Bonaparte got rid of more than he intended. Previous to the horrid deed he inſpected the whole body of priſoners with a view to ſelect thoſe belonging to the towns which he intended to attack; among the reſt an aged Janiſſary attracted his notice. "Old man," ſaid he ſharply, "what do you do here?" I muſt anſwer that queſtion," replied the Turk, "by aſking you the ſame, and you will no doubt reply, I come to ſerve my Sultan, ſo do I to ſerve mine." Bonaparte ſmiled; upon which ſome of thoſe preſent ſaid to one of the aides de camp, "He is ſaved." "No," ſaid the officer, "that ſmile does not proceed from benevolence, but revenge; remember what I ſay." The Janiſſary was left in the ranks and ſuffered. Dr. Wittman, who was afterwards at Jaffa, declares that he ſaw the ſpot where this horrid maſſacre had been committed, and that it was whitened with the bones of the Turks thus inhumanly murdered.

"Another tale not leſs horrid yet remains to be told, which blackens, if poſſible, the atrocity of Bonaparte's character. The ſick among the army at Jaffa being too numerous to be attended to or maintained, Bonaparte ſent for a phyſician, to whom he hinted that he muſt be relieved from ſuch an incumbrance; but the phyſician, indignant at ſo horrid a propoſal, boldly refuſed to comply: he then ſought out for ſome other man more ſuited to his purpoſe, and found an apothecary who conſented to adminiſter opium in ſufficient doſes to relieve him from all further trouble; it was accordingly mixed up with ſome ſort of pleaſant food, and five hundred and eighty ſoldiers were thus diſpatched. Who does not ſhudder at ſuch deliberate villainy, too horrid almoſt to be believed. Some men indeed have denied the poſſibility of the fact, from the difficulty of ſuppoſing that any man bred in a civilized country could be ſo coolly cruel; but it muſt be remembered, that Bonaparte is of an Italian extraction, and ſubſequent events have alſo added a teſtimony to his cruelty beyond denial or doubt."

Our biographical partizan endeavours to leſſen the diſaſter of Buonaparté at Acre, and endeavours to diminiſh the honour of Sir Sidney Smith, and to exalt Buonaparté at the expence of our gallant champion. His remarks on this and every other ſubject are quite common place; and here his materials are fetched from Buonaparté's letters, and the ſtatements of his generals. Were Burdon an able biographer, we ſhould lament the diſloyalty and hatred to his country, which muſt have produced ſuch an undeſerved panegyric on the hoſpital execution of Jaffa; and an undeſerved cenſure on the Britiſh hero, who repreſſed the plundering adventurer, and taught this pageant of fortune that he had before been ſucceſsful, becauſe he never had encountered Britons. But the trifling frivolity of Mr. Burdon's general communications and reaſonings render his opinions and concluſions totally immaterial. Our biographer forms

an eſtimate of the good and evil of the expedition to Egypt, which he concludes in the following words:

"I apprehend, therefore, that the evils which the army and the natives of Egypt endured, from the firſt departure of the expedition till the French finally evacuated the country, infinitely overbalance any trifling advantage which may be derived to any of the parties concerned; and that the whole deſerves, now that it is fully and completely underſtood, to be tranſmitted to poſterity as the moſt deteſtable ſeries of ambition, tyranny, and cruelty, that ever diſgraced the annals of civilized ſociety, and will form one of the ſtrongeſt articles in the impeachment of human nature againſt Bonaparte."

Notwithſtanding the juſt and atrocious charges againſt this monſter, the author ſtill retains his hankering for the intellectual abilities of the Corſican. Then follows a long detail from the Engliſh newſpapers of Buonaparté's exaltation to the Conſulſhip; and our author is at great pains to aſcribe this riſe chiefly to the genius of the perſon, whereas it principally proceeded from the ſtate of affairs at Paris.

Mr. Burdon imputes much greater merit to Buonaparté at the battle of Marengo, than is admitted by any other hiſtorian; and would make it appear that the victory was decided before the arrival of Deſſaix. As there is very little novelty, and no entertainment in the ſucceeding details, we ſhall not tire our readers with a particular account of any more of this work. The biographer perſiſts in the moſt ſevere and juſt cenſure of Buonaparté, but occaſionally interlarded with panegyrics on his talents.

In page 192, our author endeavours to vilify the conſtitution of England, as affording very little liberty to the ſubject; but his remarks are ſo vague and ſilly, as to preclude the neceſſity of any anſwer. Mr. Burdon collects into one ſeries the various means and inſtitutions uſed by Buonaparté for eſtabliſhing deſpotiſm. He expatiates on the iniquity of Buonaparté, exhibited ſince the peace and during the war; but as he ſtates nothing, which every ſenſible Anti-Jacobin reader cannot ſtate much more ſtrongly, we ſhall quote or abridge no part. After a minutely detailed account of the government of France in its various parts, the biographer concludes that branch of his ſubject with the following reflections.

"A government thus ſupported by corruption, by intimidation, and by force; by ſpies, by murderers, and by aſſaſſins, preſents a horrid ſpectacle to the world, and tends to the general ſubverſion of all thoſe moral principles and civil relations which have hitherto held men together in ſociety; it deſtroys the fineſt feelings, the moſt honorable propenſities of our nature, and reduces them all to the ſingle and baſe conſideration of fear; for patriotiſm, public ſpirit, and philanthropy, muſt be quenched in the breaſts of thoſe who are compelled to think only of their own ſafety; and ſuch is the effect of habit, that they become in time indifferent to the calamities of their neareſt friends and connections; and, provided they can enjoy

enjoy a ſervile ſecurity themſelves, they care not whoſe turn it is to die or to ſuffer; they fly to diſſipation as a relief from thought, and thus accompliſh the ends of the uſurper. Such a ſtate of ſociety it is to be hoped, for the honour of human nature, cannot long exiſt, or future generations may have cauſe to execrate the memory of the preſent period; yet from this ſtate we certainly cannot be preſerved by tame and ſervile acquieſcence—by calmly contemplating the miſery of others—by ſurveying at a diſtance the fire which, though now far from us, may in a ſhort time, if unreſiſted, conſume our dwellings, our fields, and our property; we muſt oppoſe its progreſs with all our vigor, and then ſit down contented with the glorious ſatisfaction of having ſaved ourſelves and others by the well-directed efforts of our judgment and ſtrength."

The reſt of the work ſeems chiefly devoted to the murder of the Duke d'Enghien, and other recent atrocities. The biographer makes ſome attempts to draw a compariſon between Philip of Macedon and Buonaparté; but he exhibits no points of reſemblance. Indeed there can be no parallel found to this ferocious barbarian in any character, however profligate, of civilized Greece and Rome. If we are to look for his likeneſſes we ſhall find them among the Goths and Vandals, eſpecially Attila the Hunn, whom he appears to copy more cloſely than any other eminent ſavage.

Subjoined are notes, the purpoſe of which we do not very clearly ſee, as in or by them no object is actually effected, but the beſtowal of high praiſe on Dr. Geddes, the deiſtical tranſlator of the *Pentateuch*.

On the whole, Mr. Burdon allows to Buonaparté a very great ſhare of iniquity; but imputes to him merits which he does not poſſeſs. It is a very frivolous common-place book, that will never rank high in biographical literature. The author is evidently an enemy to the Britiſh government, and to the Britiſh conſtitution; but his enmity is totally inſignificant.

Hints towards forming the Character of a young Princeſs. In two Volumes. 12mo. Pp. 734. Cadell and Davies. 1805.

THIS work was compoſed before the appointment of the biſhop of Exeter to ſuch an important charge of education. A ſhort letter addreſſed in the beginning of the work to that prelate explains to his Lordſhip that the author had his ſecond volume in the preſs before he knew of the nomination in queſtion. If he had known the illuſtrious young perſonage would have had ſuch a tutor, he acknowledges his work might have been ſpared. Entertaining a high reſpect for the talents and learning of the biſhop, we nevertheleſs muſt ſay that the production before us contains maſterly views of the various objects, relations, and duties of the ſtation which the young perſonage in queſtion appears deſtined to fill; and preſents an exhibition of the religious, moral, and political conduct that befits ſovereignty; which

which is highly deſerving the conſideration of all who are or may be employed in forming and modelling a character for ſuch an exalted rank, and ſuch an extenſive ſphere of action.

The firſt chapter treats of the importance of education in general; and contains various able remarks, but of courſe ſuch as have occurred before. The ſecond propoſes for the princeſs a much more learned education than is uſually received by her ſex; and affords very ſtrong reaſons for recommending ſuch ſtudies. The author inculcates not only the propriety but neceſſity of acquaintance with the Latin language. The Greek in ſuch an education might be diſpenſed with, as there is acceſs to the beſt models of Grecian literature through the medium of tranſlations. Of modern foreign languages he chiefly recommends the French and German, and thinks Italian not eſſentially neceſſary. In this chapter he preſents an account of the literary attainments of Elizabeth. Our author does not reckon great proficiency in what are called the fine arts, requiſite for a ſovereign. He would not have a ſovereign princeſs devote a very great portion of attention to muſic, and ſuch accompliſhments; leaſt they might interfere with more important purſuits.

"To excel (he obſerves) in thoſe arts, which though merely ornamental, are yet well enough adapted to ladies who have only a ſubordinate part to fill in life, would rather leſſen than augment the dignity of a ſovereign."—"But, not only in the works of mere taſte; even in natural hiſtory, botany, experimental philoſophy, and other generally valuable ſciences, a correct but unlabourd outline of knowledge, it is preſumed, will, in the preſent inſtance, be thought ſufficient. Profitable and delightful as theſe purſuits are to others, yet the royal perſonage muſt not be examining plants, when ſhe ſhould be ſtudying laws; nor inveſtigating the inſtincts of animals, when ſhe ſhould be analyzing the characters of man."

Grand objects of ſtudy, to one who is to be entruſted with the welfare of ſo many millions, are the knowledge of human nature and of hiſtory; but eſpecially the hiſtory of our own country. On this ſubject our author is ſomewhat too minute in his inculcations, and becomes preceptorial inſtead of philoſophical. It never could be neceſſary to inform any tutors that might be ſet over ſuch a perſonage, that with hiſtory, geography and chronology ought to go hand in hand.

The third chapter undertakes to prove that the education of a ſovereign is a ſpecific education. Our author is deeply impreſſed with the excellence of the Britiſh conſtitution and laws. He propoſes that a ſovereign ſhould be thoroughly converſant in ſuch ſubjects both for guiding his own conduct and preventing abuſes by ſubordinate authority.

"If (ſays the author) a ſovereign of England be, in ſuch a variety of reſpects, ſupreme, it follows, not only that his education ſhould be liberal, large, and general, but that it ſhould moreover, be directed to a knowledge of thoſe departments in which he will be called to preſide.

"As ſupreme magiſtrate, and the ſource of all judicial power, he ſhould be adequately acquainted, not only with the law of nature and of nations

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but particularly with the law of England. As poſſeſſing the power of declaring war, and contracting alliances, he ſhould be thoroughly converſant with thoſe authors who, with the ſoundeſt judgment, the deepeſt moral views, and the moſt correct preciſion, treat of the great principles of political juſtice; who beſt unfold the rights of human nature, and the miſchiefs of unjuſt ambition. He ſhould be competently acquainted with the preſent ſtate of different governments of Europe, with which that of Great Britain may have any political relation; and he ſhould be led to exerciſe that intuitive diſcernment of character and talents, which will enable him to decide on the choice of ambaſſadors, and other foreign miniſters, whom it is his prerogative to appoint to the reſpective courts.

Chapter four gives a view of ancient hiſtory and laws, but with too much of preceptorial minuteneſs. In this part he preſents an account of the laws of Egypt and Perſia. The two following chapters are devoted to Greece and to Rome; and give a good ſummary of the laws, government, and manners of Athens; and the city of Romulus; and alſo ably marks the cauſes of progreſs and retrogreſſion in both. All this is very juſt; but we do not think it is neceſſary in an addreſs to the tutors of the Princeſs. None could ever be choſen for ſuch a truſt who was not thoroughly competent to impreſs upon a pupil the cauſes of the riſe and fall of Athens; and the riſe and fall of the Roman Empire. Theſe being ſubjects ſo familiar to every ſcholar our author might have been ſatisfied with outlines without minute details neceſſarily common, or inculcations which, from their particularity, would befit ſchool-boys rather than prelates or their dignitaries.

The writer proceeds to the characters of hiſtorians, and repeats the uſual account of Thucydides, and Xenophon. He adds the common views of Polybius, and Cæſar. He deſcribes ſeveral hiſtorians of the ſixteenth and ſeventeenth centuries; and though in theſe his criticiſms be ſomewhat trite, yet they are very juſt. Interſperſed with theſe deſultory remarks are many valuable obſervations on the teſts by which ſovereigns ſhould be taught to eſtimate hiſtorical characters. They ſhould be inſtructed to ſeparate ſplendour of atchievement from utility of object; and not ſeriouſly to prize the former unleſs combined with the latter. They ſhould be taught to regard the ſupreme perfections of the human character to be wiſdom and virtue. We muſt obſerve, in general, that when our author deſcends to detail, he exhibits ſome marks of the ideas and habits of a ſchoolmaſter, circumſtantial and prolix in tuition; but when he generalizes, that he is really a philoſopher. One object of the firſt magnitude he omits no opportunity of inculcating; that is, that a ſovereign ſhould be completely inſtructed in the practical ſyſtem of Chriſtianity.

Having concluded a chapter with maintaining the laſt mentioned poſition, he proceeds to a view of Hume's Hiſtory of England; and allows to that work high literary merit; but clearly, candidly, and impartially ſtates the bad effects it might produce upon a youthful mind that ſhould be ſuffered implicitly to receive all its doctrines. We

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do not ſuppoſe any preceptor could be choſen for ſuch a perſonage who would not be fully aware of the bad as well as good of Hume; and competent to prevent to the pupil the influence of ſuch dangerous errors; while, on the other hand, he would enable her to profit by Mr. Hume's wiſdom. The inculcations on this ſubject are unqueſtionably juſt, but not neceſſary.

The next chapter is devoted to epochs in the Engliſh hiſtory. Theſe are common, and a freſh manifeſtation of the diſpoſition of the author to preceptorial prolixity in caſes where it is totally unneceſſary. The eleventh chapter conſiders the moral advantages which may be derived from the ſtudy of hiſtory. The writer is the true friend of religion, and devotes a chapter to the excellencies of Chriſtianity. All that he ſays on this ſubject is ſound and juſt; but as any clergyman to whom ſuch a charge would be delegated muſt know theſe excellencies, the enumeration addreſſed to the preceptors of the Princeſs is at leaſt ſuperfluous. The following chapter preſents the evidence of Chriſtianity; but on this ſubject exhibits nothing which every man in the ſmalleſt degree converſant with the ſubject does not thoroughly know. He exhibits ſeveral outlines of the leading doctrines of chriſtianity; and what he ſays is extremely ſound and juſt, without containing any novelty to a reader who happens to remember his creed. A great, prominent, and tireſome defect in this work is unneceſſary inculcation of juſt and ſound doctrines; but which every Chriſtian knows as clearly as he ſtates. It is certainly very true, that the great corner ſtone of Chriſtian evidence is the proof of the reſurrection; but it would certainly be a work of ſupererogation in any divine to ſpend his time in labouring to impreſs upon Dr. Horſely the evidences of that event; as that prelate knows the grounds without any freſh inſtructions. In like manner it is certainly ſuperfluous in any divine to inſtruct the prelate to be choſen tutor to the Princeſs in the moſt common evidences of Chriſtianity.

The fourteenth chapter mentions the uſe of hiſtory to ſovereigns, in teaching the choice of favourites. On this ſubject we muſt hiſtorically remark taking Engliſh princes for our illuſtrations, that from the time of Alfred downwards, no ſovereigns but thoſe of the very weakeſt caſt were ever under the influence of favourites. Favouritiſm we find under Henry III. Edward II. Richard II. James I. Charles I. and ſome others, but no ſuch ſyſtem under William the Conqueror, Henry I. Henry II. Edward I. Edward III. Elizabeth*. Even the profligate Charles II. the only man of talents of the Houſe of Stuart was never guided by favourites like his pedantic and childiſh grandfather, his weak and unfortunate father. The laſt chapter of the firſt book inculcates integrity in ſovereigns as the true teſt of political wiſ-

* That princeſs, as a woman, had men that were private favourites; but ſhe had no favourites in her political capacity.

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dom, and reprobates all tricks and intrigues as totally unworthy of ſovereign dignity.

The ſecond volume contains the ſame mixture of able generalization and tedious detail with the firſt. The author is certainly a ſchoolmaſter by habit, although in talents a philoſopher. His preceptorial leſſons we cannot follow thoroughout, nor do we ſee that the greater part of them are neceſſary; we ſhall, therefore, confine the reſt of our analyſis to ſuch contents as are important. The ſeventeenth chapter contains an able view of the true arts of popularity. Anxiety to ſecure public favour he admits to be meritorious and laudable in a ſovereign; but his ſentiments on that ſubject we ſhall give the reader in his own words:—

"A deſire of popularity is ſtill more honeſt in Princes than in other men. And when the end for which it is ſought, and the means by which it is purſued, are ſtrictly juſt, the deſire is not only blameleſs, but highly laudable. Nor is it ever cenſurable, except where the affection of the people is ſought, by plauſible means, for pernicious purpoſes. On the part of the people, attachment is a natural feeling, which nothing but perſevering miſconduct in their rulers can ever wear out. A prince ſhould learn not to liſten to thoſe flatterers, who would keep him ignorant of the public opinion. The diſcontents of the people ſhould not be ſtifled before they reach the royal ear; nor ſhould their affection be repreſented as a fund which can never be drained. It is a rich and precious ſtock, which ſhould not be too often drawn upon. Imprudence will diminiſh, oppreſſion will exhauſt it. A prince ſhould never meaſure his rights over a people by the greatneſs of their attachment; the warmth of their zeal being a call for his kindneſs, not a ſignal for his exactions. Improvident rigour would wear out that affection, which juſtice would increaſe, and conſideration confirm."

He recommends to ſovereigns the patronage of men of genius, learning and ſcience. The writer ably marks the line between falſe and true patriotiſm. In chuſing their ſociety, princes ſhould, in the firſt place, regard morality and virtue. The author ſeems to think, that a prince would be very much degraded by aſſociating with profligacy, or even buffoonery. We entirely agree with him; indeed, none but the very weakeſt men, in ſuch a rank, have choſen ſuch companions. Chapter twenty-one deſcribes the art of moral calculation, and making a true eſtimate of things and perſons. Several ſucceeding chapters are occupied in illuſtrating the characters of individual princes, eſpecially Louis XIV. and Peter of Ruſſia. Theſe inſtances, however juſt, are altogether trite. Our preceptor enters into a detail of books which he would recommend to princes, and beſtows high praiſes on Telemachus. There is a very elaborate compariſon of Addiſon and Johnſon; but critical analyſis does not ſeem to be our author's forte. Then follow ſome deſultory common-place obſervations, on Cervantes, Le Sage, Fielding and Shakeſpeare.

Chapter twenty eight contains a maſterly outline of Bacon's works. The remainder of the performance is devoted to the ſcripture, Chriſtianity, the church of England, religion in general, the reformation, proteſtantiſm,

proteſtantiſm, and the circumſtances which led to the revolution, and to the providential ſucceſſion of the Houſe of Hanover. The laſt chapter conſiders Chriſtianity as a principle of action; and preſents a ſummary of the mode in which a prince is to be formed to practical religion. This paſſage we ſhall preſent to our readers in the writer's own words:—

"The royal perſon, then, ſhould early and conſtantly be habituated to conſider herſelf as peculiarly under the government, and in a moſt eſpecial manner needing the protection and guidance of this Almighty Sovereign; looking to his word for her beſt light, and to his ſpirit for her beſt ſtrength; performing all that ſhe undertakes, in the manner moſt perfectly conformed to his laws, and moſt clearly ſubſervient to the intereſts of his ſpiritual kingdom; ſubmitting all events to his wiſdom, acknowledging no leſs his particular than his general providence; and, above all, praying daily for his ſupport, depending on his goodneſs for ſucceſs, and ſubmitting to his will in diſappointment. In fact, to none, in ſo eminent a ſenſe as to princes, does that ſentiment of an inſpired inſtructor belong: 'Not that we are ſufficient of ourſelves, to think any thing as of ourſelves; but our ſufficiency is of God.'

"She ſhould practically underſtand, that religion, though it has its diſtinct and ſeparate duties, yet it is not by any means a diſtinct and ſeparate thing, ſo as to make up a duty of itſelf, diſconnected with other duties; but that it is a grand, and univerſally governing principle which is to be the fountain of her morality, and the living ſpring of all her actions: that religion is not merely a thing to be retained in the mind, as a dormant maſs of inoperative opinions, but which is to be brought by every individual, into the detail of every day's deeds; which, in a prince, is to influence his private behaviour, as well as his public conduct; which is to regulate his choice of miniſters, and his adoption of meaſures; which is to govern his mind in making war and making peace; which is to accompany him not only to the cloſet, but to the council; which is to fill his mind, whether in the world or in retirement, with an abiding ſenſe of the vaſt reſponſibility which he is under, and the awful account to which he will one day be called, before that Being, who lodges the welfare of ſo many millions in his hands."

On the whole, this production contains many very valuable obſervations on the ſtate and education of princes, and is not only unexceptionable, but laudable, on the three important grounds of politics, morals, and religion. The principles in all theſe are juſt, ſound, and beneficial. We regret that the author did not confine himſelf more to general views, as in theſe he excels, and give leſs way to the circumſtantial prolixity of preceptorial dictation, to which his habits have an evident bias that is much beneath the vigour of his underſtanding. His details the Biſhop of Exeter may poſſibly little regard, as he can eaſily ſupply himſelf with any details that he may want on any branch of education, but his philoſophy, that prelate, we think, muſt reſpect, both for its vigour and tendency. We do not know that the work was neceſſary, but many parts of it are highly deſerving of peruſal.

MISCEL-

MISCELLANIES.

An Improved Method of treating Strictures in the Urethra. By Thomas Whately, Member of the Royal College of Surgeons, London. Johnſon, &c. 5s. in boards. P. 230.

MR. Whately has divided this work into four Chapters. Chap. I. contains General Remarks on Strictures of the Urethra. In Chap. II. the author relates his improved Method of treating this Diſeaſe with Kali purum. The following extract gives his explanation of the mode of action and ſafety of this powerful agent in theſe obſtinate complaints.

"I ſhall next ſhow in what manner the Kali purum acts upon ſtrictures, and thence endeavour to explain how this remedy, powerful as it is, may be applied with ſafety to the urethra. From conſidering how extremely active this cauſtic is, when applied in the uſual way to any part of the human body, we might be led to conclude, that it would be almoſt impoſſible to convert it into a mild and ſafe remedy to a part ſo tender as the urethra. When, however, we reflect, that there is no ſubſtance, either of the moſt cauſtic or poiſonous nature, but may be converted into a medicine as ſafe as any in common uſe, ſo as even to be applied to the coats of the ſtomach without injuring them, it ought not to be deemed an extraordinary aſſertion to declare, that one of the moſt active ſubſtances of the former deſcription may be employed on the tender ſurface of the urethra with the utmoſt ſafety.

"Before the Kali purum can be ſafely taken into the ſtomach, its cauſtic properties muſt be entirely deſtroyed by dilution; but, under proper management, it may be applied to the urethra, even as a cauſtic, without producing a ſlough, as it commonly does when applied in the uſual method. The mode of applying it on the extremity of a bougie, which is gently moved backwards and forwards, and the time that the cauſtic may be ſuppoſed to be in the act of diſſolving, have been already explained. By this procedure, the Kali is equally diffuſed over every part of the ſtrictured ſurface, and only *abrades* the membrane of the ſtricture, without producing a ſlough. The *degree* of this abraſion is entirely under the controul of the operator: by a little attention to the quantity of cauſtic employed, it may be increaſed or leſſened at each application, as circumſtances dictate. In this manner the Kali penetrates, and diſſolves the hard and diſeaſed ſurface of a ſtricture, with a facility, which no other remedy, that can be ſafely applied will equal. That this is the mode of its action, when applied as directed, I am convinced from ocular demonſtration; for, in applying it to a ſtricture near the orifice of the urethra, I have had frequent opportunities of remarking the degree of abraſion it produced, without occaſioning a ſlough. Such caſes have likewiſe afforded the pleaſure of ſeeing the immediate ſucceſs, which attends the Kali purum, when uſed for the purpoſe of opening a ſtricture. In many inſtances, where the contraction was ſo great as ſcarcely to ſuffer even a ſmall bougie to paſs, a much larger one has been readily admitted, immediately after the cauſtic has been applied.

"The Kali purum, from its property of combining with oily ſubſtances, and animal mucilages, and forming ſoap, acts in a manner totally different from the lunar cauſtic, to which it is decidedly ſuperior, for the following

reaſons: it acts more powerfully on the ſtricture; gives leſs pain to the patient, eſpecially after the firſt momentary effects are over; is more capable of having its action confined to the contracted part; and irritates leſs after it has been applied. Of the ſuperiority of the Kali over the lunar cauſtic, I ſpeak with confidence, from experiments repeatedly made with both theſe articles." (P. 55.)

Our author's next chapter is on the Cure of Strictures of the Urethra, by an improved method of uſing the lunar cauſtic.

The laſt diviſion of this work contains Obſervations on Mr. Home's Method of applying the Cauſtic in this Diſeaſe. Theſe obſervarions are in addition to thoſe which our author before publiſhed *.

Next follows a liſt of 46 Caſes of Stricture, moſt of which were perfectly cured by the Kali purum, without the uſe of the bougie.

Some obſervations on the Method of relieving Suppreſſions of Urine are alſo to be found in this volume; and an Appendix follows, relating the treatment of a peculiar affection of the bladder.

Mr. Whately appears to be a man of ſenſe, knowledge, and experience, and while he is treating the ſubject itſelf, we follow him with pleaſure, and not without information. The caſes are plainly, ſimply, and conciſely narrated. But when he comes to mention his adverſary Mr. Home, we of courſe ſee a partiality and perſonality which renders that part of his account much leſs engaging than the reſt. We underſtand that phyſicians and ſurgeons have ranged themſelves into different parties on the theories of theſe two gentlemen. It is totally immaterial to the public which is the victor in a queſtion of mere competition. All that we have to conſider, is what benefit medical knowledge derives from the treatiſe before us; and we think that in every part of the ſtatement and arguments, leaving polemics out of the queſtion, our author has rendered benefit to the ſubject which he has taken in hand. Home, for ought we know, may have rendered more advantage, or may have rendered leſs. That topic we may be able to determine on ſeeing his work. We cannot compare this production with Mr. Home's, becauſe we have not ſeen the latter; but comparing it with the ſubject, we think it judicious and ſalutary.

Two Tracts on the Uſes of Clay Marle as Manure, and on the Uſes of Agricultural Salts in the Manufacture of Manures. By the Hon. and Rev. James Cochrane. Dedicated to the Agricultural Society; including an Appendix. Pp. 66. 8vo. 2s. Mawman. 1805.

WE do not doubt but this treatiſe, which introduces a conſiderable portion of chemical analyſis, will be very well received by ſcientific agriculturiſts. The author very ſkilfully decompounds clay marle, and ſhews its various conſtituents. Thence he proceeds to mention other ſubſtances along with which it forms a fertilizing compoſt. The ſecond eſſay, on the uſes of agricultural ſalts in the manufacture of manure, alſo introduces much chemical acuteneſs and diſcrimination; and contains an accurate hiſtory of the various proceſſes for making agricultural ſalt. This ſecond production

* See Obſervations on Mr. Home's Method of treating Strictures in the Urethra, &c. &c.

will

will alſo be well received by ſcientific agriculturiſts. Annexed to the work is an appendix on the means of preſerving timber.

The application of chemiſtry to huſbandry ſo ſtrongly, ſucceſsfully, and beneficially inculcated by Lord Dundonald himſelf, appears to be well underſtood by other members of his family.

Confin'd in Vain, or a Double to do. A Farce. In two Acts. By T. Jones. Pp. 48. 1s. Jones. 1805.

THIS farce is one of thoſe two act comedies that were the faſhionable after pieces about thirty years ago, but which now give way to broad humour or ſing ſong. There is nothing very new or ſtriking either in the characters or the incidents; as uſual Miſs and her Papa are at iſſue about the choice of a huſband; and the conteſt ends in the old gentleman being outwitted, and the young lady married to the object of her choice.

Letter addreſſed to the Right Hon. William Pitt, concerning the Eſtabliſhment of an adequate Proviſion and Penſion for Sailors and Soldiers, after certain Length of Services, as being the moſt effectual Plan of Recruiting both the Navy and Army, at the preſent or any future Criſis. By the Hon. and Rev. James Athol Cochrane Pp. 8. 6d. Mawman. 1805.

MR. COCHRANE propoſes that a fund ſhall be eſtabliſhed for increaſing the proviſion for old ſoldiers and ſailors. One means of effecting this purpoſe he projects to be an annual ſermon in every church and chapel in the kingdom; ſeconded by a collection from houſe to houſe. He does not, however, ſtate any grounds for ſuppoſing that the intended contributions would afford a regular and permanent ſource of eleemoſynary eſtabliſhment. But we ſhall make our readers more thoroughly acquainted with the Letter by an extract than an analyſis, which the production will not bear.

" What motive or inducement, Sir, is it that leads individuals to run the hazard of their lives in the unhealthy regions of Africa, the Eaſt and Weſt Indies, but the future hope and expectation of enjoying a comfortable proviſion of good things in the decline of life.

" It may juſtly then, Sir, be objected to the preſent inſtitutions of Great Britain and Ireland, for recruiting the Navy and Army, that the future proviſion of Penſion for individuals, in caſe of wounds or long ſervices, bears no analogy to the comforts in old age, that ſuch perſon might have enjoyed from perſeverance and economical induſtry in any common handicraft profeſſion. Inſtead therefore, Sir, of the neceſſities of Government doing an injury to individuals, by dragging them into our naval or military Service, by preſſing, or high bounties, (which is a ſpecies of *kidnapping*) let the profeſſions themſelves be ennobled by Government adopting the plan here recommended, of raiſing the future proſpects of a common Sailor or Soldier, as to Penſion, in an increaſing ratio after the ſervice of ſo many years. The wiſdom of Government, in fixing the amount of ſuch Penſions, may be aſſiſted, Sir, by conſulting the moſt intelligent Officers both in the Navy and Army.

" Were the Repreſentatives of the various counties and boroughs, upon the recommendation of Government, to lay the above plan before their Conſtituents, there is every reaſon and probability to ſuppoſe, Sir, that the addreſſes

dreſſes to his Majeſty upon this ſubject would be ſo animated and general, as to fix the attention of our young men and volunteers, in ſuch a way, as to be of great uſe in recruiting both the Navy and Army. The late diſcordant debates in Parliament, concerning the moſt conſtitutional means of raiſing men both for home and foreign ſervice, prove the propriety of referring the above ſubject to the conſideration of the various Freeholders in Great Britain and Ireland. No meaſure would tend more to damp the future ardour and expectations of French invaſion, than the above, ſtamped by the Seal of the Britiſh Government, and ſigned, (like another Magna Charta,) Sir, by the Freeholders and Volunteers of Great Britain and Ireland.

"Ten years ſervice, Sir, either in the Navy or regular Army at home, ſhould entitle each perſon to a certain Penſion for life; which ought to increaſe from that date of ſervice until Twenty-five years.

"Ten years ſervice abroad ſhould be deemed equal to Twenty years at home.

"Fifteen years ſervice at home and Ten years abroad, ſhould entitle a Sailor or Soldier's widow to a penſion for life; and Twenty-five years ſervice, ſhould entitle their children, upon the parent's demiſe, to ſo many years value of each Penſion."

Mr. Athol Cochrane appears to be a benevolent man; but there ſhould be more than mere deſultory obſervation to ſhew the expediency of any given change in our military ſyſtem.

POETRY.

Miſcellaneous Poetry. By Edward Coxe, Eſq. of Hampſtead Heath, Middleſex. Pp. 265. Hatchard. 1805.

IT is pleaſing to find a connection between COMMERCE and the MUSES. The former affords us the comforts and luxuries of life, and eſſentially contributes to our national ſtrength, by its incident ſupport of our beſt national defence; and the latter give grace, ornament, and beauty to the ſocial union of mankind. The author of theſe poems we find, is the brother of Mr. COXE, generally known by the title of Mr. COXE *the traveller*, to whom the public are indebted for many works of hiſtorical reſearch and conſiderable literary merit. Our poet who, we underſtand, was many years one of the partners in a very reſpectable commercial houſe in this capital, has retired from buſineſs with a conſiderable fortune, which he devotes to friendſhip, literature, and the fine arts. Though his track in life and in letters has been different from that which his brother has purſued, he has manifeſted a congenial ſpirit, and has ſtrong claims to an equality of repute in the province which he has choſen for the exerciſe of his talents. The collection of poems before us not only ſhews the author to advantage in the private relations of life, but proves that he is animated by a feeling of genuine patriotiſm, and conſequently a due abhorrence of that infamous Uſurper who now pollutes the throne of THE BOURBONS, and holds the people of France, and its wretched dependencies, in the moſt ignominious ſlavery, as well as inſulting every other ſtate in Europe. Mr. COXE, in his Preface, ſolicits indulgence for his imitations of PETRARCH, and apologizes for applying thoſe of MARTIAL to modern characters and manners. But his ſolicita-

ſolicitation and his apology were equally needleſs, as he enters into the feelings of the Italian poet with ſo much ſucceſs as to make him utter his plaintive tenderneſs with elegance in Engliſh ſtrains, and as cuſtom fully warrants him in the application of ſatirical effuſions to contemporary life. We ſhall ſelect a Poem on the preſent occaſion, as an elegant proof of the conjugal tenderneſs of the author; and a patriotic Song, as more correſpondent with the main purpoſe of our work, ſince they will afford a favourable ſpecimen of the variety of his talents. We ſhall add alſo an original Epigram from his pen, which is very much in the ſpirit of his favorite MARTIAL, and which, we underſtand, is ſuppoſed to allude to a celebrated BARRISTER, who in his profeſſional and other exertions is by no means diſinclined to introduce *himſelf*.

ODE, ADDRESSED TO MARY, THE AUTHOR'S WIFE, IN A STATE OF LANGUOR, AT BRIGHTON, IN THE YEAR 1800, BY HER HUSBAND.

YE Airs! that cool e'en ſummer's noontide glow,
With fanning pinions dipt in ocean's ſpray,
Breathe on my MARY, while ye gently blow,
At night, ſweet ſlumbers—ſpirits blythe, by day.

Ye Downs! for her, your even carpet ſpread,
Where ſheep-bells tinkle, bid the wild thyme bloom;
Bid the pale cowſlip hang its gentle head,
And ſcatter, as ſhe walks, a ſoft perfume.

Thou Dyke!* yclep'd from him, whoſe rebel pride
Loſt him that Heav'n above, man gives him here;
Slope, unobſcur'd by miſts, thy verdant ſide,
And lift thy brow abrupt from tempeſts clear.

That when the ſky's blue vault is all ſerene,
And ſoaring larks reſume their ev'ning ſong,
My MARY may deſcry—enchanting ſcene!—
The vale that winds thy ſwelling baſe along.

Sweet vale! where Nature ſeems to court repoſe,
Amid ſequeſter'd glens, and ſhelter'd fields;
And groves of oak, which in proud Albion roſe,
To be the ſafeguard of the wealth ſhe yields.

Calm, tranquil vale! that while beyond the Rhine,
And near ſad Genoa, earth is bath'd in gore;
Feels not the woes that make the wretched pine
For peace, which on their hamlets beams no more.

Now, led by Hope, near Ocean's ſurge we ſtray,
Where bright Hygeia bids her Naiad bring,
(As under ground ſhe winds her modeſt way)
The healing tribute of her mineral ſpring.

There, while the ſlothful toſs in feveriſh ſleep,
Dead to the freſhneſs of the roſeate dawn,
Health wing'd with pleaſure may my MARY reap
From the pure ſtream that laves Wick's† flowery lawn.

* The Devil's Dyke. † The Chalybeate Spring, a mile weſtward of Brighton.

For without health, what pleaſure can be ours?
The languid pulſe, nor dance nor ſong can raiſe:—
How bleſs'd were I, to ſing, amid theſe bowers,
My MARY's health reſtor'd, with fervent praiſe!

Then would theſe throbbings of my heart be ſtill,
That MARY's drooping looks have oft renew'd;
And theſe ſad tears, that now my eye-lids fill,
Be tears of joy! and flow from gratitude!

Returning bliſs would *then* our cottage greet;
And our dear children with fond rapture ſee
Their mother's ſweeteſt ſmiles, grown ſtill more ſweet,
When warm'd, Hygeia, into life, by thee!

Wake then my prayers; to higheſt Heav'n aſcend!
Oh, waft them, angels, to the Throne above!
That GOD *her* life in mercy may extend,
Whoſe life to *me* is happineſs and love!

THE CORSICAN TYRANT. A NATIONAL SONG.

TO ſubdue the Armadas of France and of Spain,
NEPTUNE gave us his trident, as lords of the main;
Bade our cannon's dread thunder in loud peals to roll,
From the banks of the Thames, to the furthermoſt Pole:
Then, enrol, my brave lads! to chaſtiſe them, prepare,
And the *Corſican Tyrant* may come, if he dare!

Tho' by ſlaughter and threats from the Elbe to the Po,
With his iron and gold, he has ſilenc'd each foe;
Both his gold and his iron he ſoon ſhall ſee broke
By the all-conquering force of our firm Hearts of Oak:
Then arouſe, my brave lads! their deſtruction prepare,
And the *Corſican Tyrant* may come, if he dare!

Not content with the blood which in Europe he ſhed,
Still he hoped to advance where the Nile hides his head;
But *Aboukir* and *Acre* beheld his diſmay!
When defeated, he fled, and his fleet was our prey.
Then let NELSON, and SYDNEY, new triumphs prepare,
And the *Corſican Tyrant* may come, if he dare!

Yet againſt us he vaunts his baſe myriads to bring,
Who obey an Uſurper, who murder'd their King;
Impious wretches! in terror, who kiſs the vile rod—
But WE fight for our LAWS, for our KING, and our GOD!
Let us all then, united, for battle prepare,
And the *Corſican Tyrant* may come, if he dare!

From their coaſts, by the gales, ſhould our navy be toſs'd,
And, in ſpite of our Tars, ſhould our channel be croſsd:
Frenchmen never our dear native land ſhall explore:
If not ſunk in the ſea, they ſhall die on the ſhore!
See! already we march, and to cruſh them prepare;
Let the *Corſican Tyrant* then come, if he dare!

Of our wives, and our daughters, protecting the charms:
And our country defending, our cry is "To Arms!"
To blaſphemers and ſlaves, Britons never will yield,
For RELIGION's our bulwark, and FREEDOM our ſhield;
Our invincible banner then wave high in air—
And the *Corſican Tyrant* may come, if he dare!

As a comet deſcends, that has blazed from afar,
While he ſcatters around deſolation and war;
So this mercileſs Deſpot, who makes the earth groan,
Let her wake from her trance, ſhall be hurl'd from his throne.
Wake then EARTH, at our call! riſe, our glory to ſhare;
And the *Corſican Tyrant* o'erwhelm with deſpair!

EPIGRAM.

WILD with reform, in country, and in town,
LO, DECIUS cuts his tall Magnolias down!
If cool reflection come not to his aid,
He'll loſe his *ſubſtance*, as he loſt his *ſhade*.

TOBIAS: *A Poem, in three Books.* By the Rev. Luke Booker, L.L.D. 3s. 6d Booker, London. Rann, Dudley.

OUR author, who has frequently appeared before the public in divers poetical ſhapes, has ſelected the ſtory of Tobit for the preſent poem; and obſerves, that he "conceived himſelf at liberty to treat it in the manner he *has done*, i.e. to do what every dramatic and every epic writer ſcruples not to do; *namely*, clothe the tale or hiſtory ſelected by their (his) muſe in their (his) own language." Moſt lame, impotent, and ungrammatical! But how *has* our author treated it? His language is Milton's; his ſtyle is Milton's; the conſtruction of ſentences is Milton's; his affected inverſion of phraſe, all, all Milton's! Thoſe who are familiar with the beauties of Milton, will read the preſent work with great diſadvantage to the author; and thoſe who are not, will condemn him as a writer, who is evidently labouring to be ſingular; and whoſe efforts, though they bear the marks of ſome power of mind, are deformed by inaccuracies and diſcoloured by affectation. We think the commencing lines of the poem the beſt.

"What tho' the viewleſs wing of hoary time
Sweep o'er the good man's grave, and age on age
In ſlow ſucceſſion awful roll along—
Still ſhall his virtues, like Aſbeſtos' pow'r,
Enſhrine his name in brightneſs. Vainly yawns
Oblivion's gulph, and vainly lifts the arm
Old ruthleſs ruin, to ſhake down his fame,
And wreck his well-earn'd glory. Honour plants
Around his duſt her amaranth, and bids
His mem'ry be immortal."

Many errors of the following ſpecies are diſcoverable in the poem.

——————Whene'er
Their glances met, a kindred paſſion *beam'd*
From either's thrilling *heart*.

The

The following is a blunder which we were truly aſtoniſhed to meet with.

——Now if my life's laſt hour *were clos'd*—
Without a murmur *could I die!*

In three lines we meet with as many *hearts*; and though they may be read with ſufficient variation of emphaſis, we think the ſituation of the laſt highly objectionable.

" Hilarity diffus'd its brighteſt ſmile,
And ev'ry *heart* was glad: nor leaſt the *heart*
Of Sara and Tobias; for the pair
Heart ſeem'd to have but one."

We think our reverend author equal to ſomething of greater claims than the preſent work, and would recommend him to the more ſimple ſpecies of compoſition which may be found in ſome of his former poems.

MISCELLANEOUS.

The Roman Catholic Petition.

Under the preſent inability of the gentleman who has conducted the political department of our work, to fulfil his intention of diſcuſſing this very important queſtion; an intention which has been fruſtrated ſolely by domeſtic calamity, we have been favoured with the following able letter on the ſubject. It was deſigned originally for publication in a ſeparate form, but we feel much indebted to the kindneſs of our friend who has thus ſupplied what in a work conducted upon the principles, political and religious, which we profeſs, would be a culpable omiſſion.

A Letter to a Member of the Proteſtant Imperial Parliament, on the Subject of the Petition of the Roman Catholics of Ireland.

Dear Sir,

IT is, perhaps, owing to the retirement in which I have now paſſed ſome years, that I view with ſo much ſurprize the tenor of the petition lately preſented to Parliament by the Roman Catholics of Ireland, and the profeſſions of ſatisfaction with which it was uſhered into the reſpective houſes, by the noble and honourable perſons who took upon them to perform that office.

The ſatisfaction avowed at the adoption of a meaſure which appears to me of ſo doubtful a tendency, will not perhaps cauſe ſo much aſtoniſhment in you, whoſe habits ſo intimately connect you with the politicians of the preſent day. The views which we are enabled to take of the deſigns and actions of thoſe political bodies, of which we ourſelves form a part, and with which we are mingled and blended, are certainly very different from thoſe which ſtrike perſons at a diſtance; and it is, perhaps, to the more general and abſtracted ſurvey to which my ſituation confines me, and to my ignorance of many minute intereſts which may bear upon the queſtion, that our difference of opinion, upon this ſubject, is to be imputed.

I need not explain to you, my dear Sir, in what meaſure that ignorance of daily tranſactions in the great world, which is the reproach of retirement,

retirement, is counterbalanced by the peculiar privilege, which it enjoys, of hourly converſing with the wiſeſt and beſt men, and that, in their wiſeſt and beſt moments. From this, probably, ariſes its peculiar tendency to direct the mind to models of greater perfection than is to be found in thoſe, whom the ordinary courſe of human events ſometimes elevates to ſtations of great dignity and importance. I am not unconſcious that I may be tainted with this error; yet, I think, you will be convinced, that in conſidering the conduct of thoſe who ſanction this meaſure, I have not aſſumed a ſtandard of virtue or ability beyond the reach of ordinary minds. A ſerious regard for the moſt obvious and important intereſts of mankind, and a portion of wiſdom capable of diſcerning thoſe intereſts are not, ſurely, too much to require, in perſons who have taken upon them ſo conſiderable a ſhare of moral reſponſibility.

I confeſs, Sir, that when I look to the great Stateſmen of former days, I am wholly at a loſs in what light to conſider the conduct of thoſe who now aſpire to that eminent character; nor can I, in any way, account for the vaſt difference between them and their predeceſſors, unleſs by recurring to that fatal change in moral ſentiments, which, having been gradually progreſſive through nearly the whole of the laſt century, has attained to its full growth and vigour in theſe days; and which, though its practical effects have been manifeſted in ſuch a debaſement and degradation of human nature, as one would think calculated to alarm the moſt inſenſible, has certainly inſinuated its poiſon to a greater extent than is generally imagined, and produced in minds, one might have judged impervious to its influence, an alarming relaxation of that firm tone; that decided and uncompromiſing adherence to virtue, which becomes thoſe who are called upon to ſupport the beſt intereſts of mankind.

Thoſe illuſtrious perſons who aſpired to the reputation of able ſtatemen in paſt times, regarded religion as neceſſarily and inſeperably connected with the good of the people: they laid it as the foundation of their ſeveral ſyſtems of human polity, nor did they ever attempt to direct the great and complicated machine of government, but in ſubſervience to ſuch principles. Whether this was the conduct of truly wiſe men, I pretend not to determine: I think it has been generally allowed to be ſo.

But in whatever degree of eſtimation ſuch conduct may have been held by mankind in general, it does not ſeem to have been thought worthy of adoption by the ſtateſmen of the preſent day. An avowed indifference with reſpect to all modes of worſhip; a total diſregard of their comparative excellencies or demerits, is wholly inconſiſtent with any ſerious reſpect for religion. On any ſubject, to hold in equal eſtimation the corrupt with the pure; the feeble and faulty with the firm and good, is to ſhew but little care or concern: but, on the moſt important of all ſubjects, it marks more than a common careleſſneſs or indifference: it can ſcarcely be ſuppoſed to proceed from any ſentiment leſs forcible than contempt or averſion.

Yet, Sir, this is a feature which too generally characterizes the debates in our Senate, and is glaringly manifeſt in the conduct of thoſe noble and honourable perſons, who, ſhaking hands and forgetting all former animoſities, join their endeavours to prepoſſeſs their reſpective houſes, in favour of this Roman Catholic petition.

It is true, that an open exultation in this attempt to level our primitive religious eſtabliſhment, with that corrupt form of worſhip which it hath

coſt

coſt us ſome of the pureſt blood of the nation to baniſh from our church, was not more than might have been expected from the avowed admirers of anarchy and atheiſm of France. Thus to level the good with the bad, is, they well know, a meaſure of the moſt fatal tendency to religion itſelf; nor can they fail to recollect, that the ſuperſtition of the Roman church has proved highly favourable to atheiſm, and that a conſiderable ſhare of that event, in which they have exulted as the proudeſt monument of human wiſdom, may be aſcribed to the prevalence of ſuch ſuperſtition; the manifeſt corruptions and abſurdities of which, had left the reflecting part of the community deſtitute of all reſpect or veneration for religion itſelf, and an eaſy prey to thoſe fatal deluſions which have branded the eighteenth century, with all its boaſted refinement and philoſophy, as productive of crimes and atrocities unknown even to barbarous ages.

To thoſe who love to confound religion with the corruptions of religion, the probable ſucceſs of this petition affords no unfavourable proſpect; and, in ſuch men, the conduct I have alluded to, is not calculated to create much ſurpriſe. But it is not ſo eaſy to account for ſimilar proceedings, in thoſe who have hitherto expreſſed no ſentiment but that of deteſtation at the principles of the French Revolution, and the falſe and pernicious opinions it has engendered. I confeſs that, when I reflect upon this manifeſt inconſiſtency, I am perſuaded that thoſe opinions have too much prevailed where they have been the leaſt ſuſpected. It is one of the moſt obvious qualities of theſe fundamental errors to impair the judgment, while they corrupt the heart. Aware as I am of theſe effects, I do not feel much aſtoniſhment, though it is a ſubject of melancholy reflection. If I ſometimes behold men, even of great reputation for virtue and diſcretion, ſacrificing their higheſt and beſt intereſts, to pride or reſentment; to wounded vanity, or diſappointed ambition.

Though, my dear Sir, from reflections ſuch as theſe, I think I can pretty truely conjecture what may be the perſonal motives of thoſe who promote the meaſure, it is difficult, I confeſs, to diſcover upon what oſtenſible grounds this petition, for, what is inſidiouſly ſtiled, the Emancipation of the Roman Catholics, is patronized in England; or what are the benefits expected to ariſe from it, ſhould it be finally acceded to.

Have the Gentlemen who promote this meaſure, diſcovered that the reformation of our Church, and the revolution in 1688, were the offſpring of bigotry and of narrow, contracted, unphiloſophical views; that the blood which was ſhed, on the former occaſion, was not that of wiſe, learned, and holy men, but of fanatics and enthuſiaſts; and that the zeal manifeſted for the reformed religion and the Proteſtant ſucceſſion, by thoſe great men who conducted the latter, ſprung from prejudice, and a partial, miſtaken conception of the true intereſts of the people? Have theſe Gentlemen found out that the doctrine of the Church of Rome is pure and evangelical; or have they, their doubts upon the ſubject? Do they mean to proclaim their ignorance, and ſay that, after all that has been done and ſuffered, they doubt whether we are right or no: that, perhaps, the Roman Catholic ſuperſtition, with its tranſubſtantiation, its indulgencies for ſin, its worſhip of the Virgin Mary, and of its whole legion of ſaints, real or pretended, and of images and reliques; its legends and its forgeries, with all its errors, abſurdities and corruptions may, at laſt, for ought they know, be the true and undefiled Chriſtian Church? Or do they mean to ſay that, while they promote this meaſure, *they care not whether it be ſo, or no?*

Do

Do they mean, in the face of their inſulted country, ſhameleſsly to avow their indifference for religion, and to contend that it is a matter of ſo little importance, that, whether it be corrupt, or pure, ought not to be argued, or heard, or thought of, in any political calculation? Are thoſe among our ſenators and ſtateſmen, who originally favoured, or who now promote this proceeding, diſpoſed to deny the great fundamental doctrines of Chriſtianity, or are they ſo little acquainted with the ſacred duties of the high functions to which they have been called, as to think that no reſponſibility attaches to their ſtations, beyond that of accounting to their country for arithmetical deficiencies, or pecuniary peculation? Are the ſouls of men of ſo little account in their eſtimation, that, upon every undefined and hazardous project of political ſpeculators, they can ſuppoſe themſelves juſtified in demoliſhing the labour of their anceſtors, and letting in the full tide of religious corruption upon thoſe numerous claſſes among the people who have no means of reſiſting the deſtructive torrent? or laſtly, Sir, are they of that wiſe ſect of philoſophers, whoſe liberal wiſhes are daily expreſſed, that all modes of faith, or—no-faith, which the fooliſh and corrupt heart of man hath deviſed, ſhould be equally foſtered and encouraged? who call it liberality and Chriſtian Charity, to ſuppoſe that the Deity looks with equal complacency on all; that is, on the cruelty, treachery, pride, preſumption, blaſphemy, and impurity, which are generated by a falſe religion, and that virtuous ſelf-denial which diſtinguiſhes the true diſciples of the primitive Church of Chriſt.

When I impute to falſe and corrupt opinions in religion, the crimes and vices I have juſt detailed, I have, you know Sir, charged them with no more than may, in innumerable inſtances be proved upon them. If, then, any thing beyond a theoretical and viſionary equality, or a ſpeculative freedom—if the real happineſs of mankind be the object of theſe Gentlemen, they will ſeriouſly conſider, even in a temporal point of view, the difference between a pure and corrupt religion, nor will they longer perſevere in their attempts to degrade, debaſe and finally deſtroy the one, by levelling and confounding it with the other. They will deeply reflect on the accumulated miſeries which, in almoſt every quarter of the habitable Globe, have marked the difference between them. They will look, not only to the the extirpatory wars, the maſſacres, aſſaſſinations, licenſed tortures and burnings, by which the Church of Rome has endeavoured to extirpate our Proteſtant hereſy, but they will extend their view to the Turkiſh Empire, and contemplate, during the lapſe of nearly four centuries, an extent of human miſery unequalled in the Hiſtory of the World. The deſtruction of the human race during that awful viſitation, muſt appear incredible to thoſe who are not acquainted with the hiſtory of the vaſt tract of country, now ſubject to the decendants of Othoman, during the period I have alluded to: yet, dreadful as were the calamities of that period, it was, if poſſible, more ſtrongly marked by the atrocity of the crimes which engendered them. The undiſembled indulgence of every corrupt deſire, natural or unnatural, every ſpecies of cruelty which the moſt fruitful invention could deviſe, the moſt inſupportable tyranny and oppreſſion, and a characteriſtic diſſimulation and treachery in public tranſactions, which, during that long period, was rarely known to deviate into the paths of truth or honeſty, marked the conduct of a people, who have for the worſt of purpoſes, been artfully held up to us, by writers of a certain claſs, as a model of ſimplicity, integrity, and charity. The

gentlemen

gentlemen who ſupport this petition will turn their eyes to the hiſtory of this kingdom and recall to their recollection thoſe fanatical ſectaries who poured through the land the torrent of blaſphemy and rebellion, to the deſtruction of every thing that was ſacred, venerable and virtuous in the nation. If theſe and ſimilar inſtances do not ſatisfy them as to the pernicious effects of a falſe and corrupt belief, let them repair to the hoſpitals of Bethlem and St. Luke, or to the various private houſes prepared for the reception of thoſe who labour under the greateſt of human calamities, and enquire how many among thoſe unhappy perſons are the melancholy victims of Calvin's corrupt and unſcriptural doctrine of abſolute and unconditional reprobation. Though, Sir, the leaders of the Roman Catholics in Ireland are perfectly conſiſtent with themſelves in this attempt, which ſeems to be but one ſtep towards more important deſigns, the members of the Proteſtant Imperial Parliament will, I truſt, reflect maturely before they adopt the wiſhes of thoſe gentlemen. They who are advocates for this meaſure in England will neceſſarily find themſelves in the following dilemma, they muſt either defend the purity of the Romiſh Church, or they muſt profeſs that religion is a matter of indifference and ſo little entitled to their ſerious conſideration, that it is worth while to pour the tide of corruption over the Church, for the ſake of gratifying the ambition of a few individuals of the Catholic perſuaſion, by placing them in the road to civil emoluments: for that is all which the liberality of Parliament has left them to aſk, though it is dignified with the title of the Emancipation of the Roman Catholics of Ireland. I take it for granted, Sir, becauſe I ſee no other way of proceeding, that, in defence of this meaſure, we ſhall reſort to the doctrine of the rights of man, among which, religion, in the opinion of modern philoſophers, is not included: the changes will be rung, as uſual, upon theſe abſtract rights, and whoever ſhall venture to qualify them with conditions, particularly with any ſo exploded by theſe gentlemen as thoſe which may ariſe from religious conſiderations, will be charged with bigotry; with a contracted ſpirit, and confined views; and after the accuſtomed manner, the praiſes of candour and liberality will be loudly ſung by thoſe whoſe proceedings have no relation to them: yet if any conſiderations are permitted to interfere with the full acknowledgment of theſe abſtract rights, they will doubtleſs, be thoſe of immediate political advantage or inconvenience; let us then, my dear Sir, beſtow a few thoughts on the advantages which may be expected or the dangers which may be incurred from the adoption of this meaſure.

Among the advantages which are ſuppoſed likely to reſult from the perfect equality with reſpect to rights and privileges ſo loudly called for by the framers of this petition, is that of a complete union by the annihilation of the principle of religious animoſity. Upon what foundation, this hope may be built, I am, I confeſs, wholly at a loſs to conjecture. Unleſs it be expected that as ſoon as this petition is granted, we ſhall ſuddenly renounce all prepoſſeſſion in favour of the proteſtant religion and adopt thoſe tenets which we have hitherto conſidered as erroneous and corrupt, I can ſee nothing in this meaſure which has not obviouſly a contrary tendency.

I know, Sir, that it is held out in favour of this idea, that, at this period the corruptions of the Romiſh Church no longer exiſt in ſuch magnitude as to cauſe any reaſonable alarm; that the general diffuſion of knowledge which diſtinguiſhes the preſent age has compelled the members of that communion, however unwilling, to remark the errors and abſurdities which

which blemiſhed the faith of their anceſtors, and that their creed is now, as they ſtate it in their petition, ſuch as entitles them to a toleration, not only partial, but complete; that is, to be freed from all reſtraints whatſoever, and placed on an equal footing, in every reſpect, with the members of our eſtabliſhed Proteſtant Church. Why ſuch *equality* is claimed under the ſpecious name of *toleration* they beſt know who drew the petition. It is certain that when they are wholly freed from the reſtraints which the wiſdom of paſt ages has thought fit to impoſe on them, they can no more be ſaid to be *tolerated* than you, Sir, or any other Engliſh Proteſtant member of the Houſe of Commons.

If, Sir, the Roman Catholics of Ireland are what ſuch perſons ſuppoſe them to be, there muſt be infinite danger in admitting them to the civil rights they claim: If they profeſs a religion which they do not believe, they are dangerous ſubjects, and we ſhould be doubly cautious how we ſuffer ſuch men to interfere with the direction of our civil and religious eſtabliſhments. It is of ſuch Catholics that thoſe aſſembelies of men were compoſed, who under their various deſignations, effected the revolution in France. But, Sir, I think better of the Roman Catholics of Ireland. I believe, notwithſtanding ſome aſſertions in their petition, in which they are not ſanctioned by the received doctrines and practice of their church, that they are true members of the Roman communion: and indeed, though they deny in the teſt which is at preſent impoſed on them, but from which, if I underſtand their petition, they claim to be exonerated, their aſſent to ſome of the moſt arrogant pretentions of the ſee of Rome, they do not abjure any of thoſe theological doctrines or tenets, which, from what we deem their corruption, have been rejected by us. If they no longer adhere to thoſe tenets, the way into our church is open to them, and they are free to join our communion, as their predeceſſors, you know, Sir, formerly did, perſuaded that in ſo doing, they were members of the true Catholic Church; till the Pope, dreading the conſequence of ſuch rational conduct to a dominion founded in error and maintained by corruption, anathematized all who had ventured on a proceeding ſo highly inimical to his uſurped authority.

Do the Roman Catholics of Ireland, who require to have thoſe teſts aboliſhed to which the proteſtant members both of the Church and ſtate are now compelled to ſubmit, ſo materially differ from their predeceſſors, with reſpect to that ſpirit which our laws have recorded as dangerous, that we ſhould, without heſitation, at one ſtroke, throw down all the fences which the wiſdom of our anceſtors, at various times and as urgent neceſſity required, has reared for the protection of our civil and religious eſtabliſhment? or have they ſo conducted themſelves, ſince the laſt indulgence ſhewn to them, as to convince us of the ſound prudence and policy of increaſing that indulgence? this I think no man will venture to aſſert: nor has the ſpirit of the Roman Church betrayed any ſuch ſigns of allay or abatement, in my apprehenſion, as to juſtify thoſe who would defend the preſent proceeding on that ground.

It is a mode of conduct which has been frequently reſorted to by the ſee of Rome, and I think it is one of the moſt corrupt inſtances of the immorality imputable to thoſe of that communion, to permit the members of their church to unite with thoſe perſons for whom they profeſs the utmoſt deteſtation, for the purpoſe of forwarding its projects of univerſal dominion. You well know, Sir, that they formerly mingled with thoſe ſectaries whom they

they moſt abhorred, and among whom they heard themſelves inceſſantly reviled, in order to impede the reformation of the Church of England; and we have good hiſtorical authority for believing that a cargo of feigned anabaptiſts was conſigned to Biſhop Gardiner, whoſe deſtined office it was, to model and direct them, in that laudable undertaking.

We know, Sir, that, in the preſent day, theſe religious ſcruples, upon the ſanctity of which, the petitioners require you to believe their awful conviction of the ſacred obligation of an oath, have not prevented that cloſe alliance by which we have found them connected with the Atheiſts of France, an alliance rendered, on their part, more diſguſting to the moral feelings of every honeſt man by an unprovoked and unnatural rebellion, a rebellion, in which if we are not miſinformed, their very clergy fell at the head of their deluded congregations; a rebellion for which they have been prepared by kindneſs and indulgence, and which they would now perſuade us, like the ſatyr in the fable, to repreſs by the ſame means.

It is impoſſible for me to conceive that ſuch conduct betrays any diminution of that dangerous ſpirit, againſt which theſe ſalutary teſts were deſigned to afford us ſome protection. I know no motives that could urge them, as reaſonable creatures, to ſuch conduct, but the ſuggeſtions of thoſe who have an unlimited influence among them and who breathe nothing but the reſtoration of their Church to its former dignity and ſplendour, I am in ſome degree, confirmed in this opinion, by the writings of ſome of their clergy; men of weight and authority among them, particularly of the titular Biſhop of Waterford, in the year 1797; who, at a time when, as we well recollect, this country was threatened with deſtruction from the prevalence of democratic principles, took great pains to inform his clergy, in a paſtoral letter, that the Catholic faith, meaning that of the Roman Church, was well ſuited to *democracies* as well as *monarchies*: this gentleman had at that time the preſent event in contemplation; he tells us, ſpeaking of this attempt at the total emancipation of the Roman Catholics that "The vaſt rock is already detached from the mountain's brow and whoever oppoſes its deſcent or removal muſt be cruſhed by his own raſh endeavours."

Such is the ſpirit with which this gentleman utters his prophecies! I truſt, however, that he will be deceived. I truſt that the good ſenſe of the people of this kingdom, and their firm and ſteady attachment to the pure and primitive eſtabliſhment of our Proteſtant church, and to our preſent conſtitution in ſtate, will be oppoſed to this rock, which threatens to overwhelm them both. It is a ſtrong and powerful arm, which has ſucceſsfully reſiſted equal perils. What expectations theſe titular biſhops may have from the Court of Rome now in Paris, I know not; but I do know, as you do, Sir, that there are many good things to be diſpoſed of. Vacancies among their Eminencies are not unfrequent, and the head of the church is now under the protection of one who is not very ſcrupulous in making vacancies where they ſuit his conveniency. If you, my dear Sir, wiſh to be farther acquainted with the writings of this titular biſhop and others of the ſame church during the period alluded to, conſult *the Purſuits of Literature*. The zeal of this author for the beſt intereſts of mankind, and his ardent love for his country, entitle him to the gratitude of every honeſt man. He will not, I truſt, behold the preſent proceedings in ſilence, nor ſuffer the vigilance he has hitherto manifeſted to be ſurpriſed at this important moment. When we are told that, that ſpirit in the

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Roman Church which has proved ſo fatal to the peace of the world, no longer exiſts, it is proper to enquire upon what grounds this aſſertion ſtands. The year 1688 was not a time of darkneſs and ignorance; yet you well know, Sir, that an attempt to repeal the teſts which then reſtrained the Roman Catholics, was the principal cauſe of the Revolution. It will therefore be neceſſary that the gentlemen who ſupport this petition ſhould condemn the principle and ſpirit manifeſted on that occaſion, or that they ſhould prove that the Church of Rome is now totally free from the corruptions which then adhered to her, and particularly from that miſtaken and excluſive principle of the unity of the Church, which compels thoſe of her communion to regard the whole body of Proteſtants as hereticks, and neceſſarily excluded from ſalvation.

But, Sir, though the attempts of the Roman Catholics were ſucceſsfully reſiſted at the revolution, we are not to ſuppoſe that the ſpirit of the Church then ſunk to reſt. So late as the year 1729, the Pope granted a bull, the purport of which as may be ſeen in a report from a Committee of the Iriſh Parliament to inſpect original papers in the year 1733, was as follows; 'that every communicant duly confeſſing and receiving, upon the patron days of every reſpective pariſh, and every Sunday from the 1ſt of May to September, having repeated the Lord's prayer five times, and once the Apoſtle's creed, *upon paying two-pence each time*, was to have a plenary indulgence for his ſins, and all approved confeſſors had a full power to abſolve in all caſes; with intent that God would ſpeedily place King James the Third on the throne of England;' that is, as a fund for that deſirable purpoſe. Surely, Sir, the period in which this fiſcal project was deviſed and executed, was not one of darkneſs and ignorance, and what could then take effect, we have no reaſon to think ourſelves ſecure from at preſent. It was then pretty broad day in Europe, and the ſeeds of modern philoſophy had begun vigorouſly to germinate. It is true that they had not already produced thoſe bitter fruits which we have ſince taſted; Atheiſm was then ſpeculative and quieſcent: but as that deteſtable and degrading error had not yet been tried and proved; it was, perhaps, an age leſs favourable to Papal uſurpation than the preſent. Many atrocities were then looked upon as the ſole property of ſuperſtition to which it has been ſince proved ſhe has no excluſive title, and the horrors produced by practical Atheiſm have induced many in this age to look upon the moſt blind ſuperſtition, as producing effects comparatively harmleſs. Whether any ſuch bull as this of 1729, was promulgated to ſtrengthen the reſources of the Roman Catholics in the late unnatural rebellion and equally unnatural alliance with the Atheiſts of France, and to aid the exhortations of the titular Biſhop of Waterford, I know not. If no ſuch project has been reſorted to, I confeſs, I think ſuch an alliance calls for ſome exerciſe of that diſpenſing power which has been frequently and liberally exerciſed by the head of the Church. But we ſhall doubtleſs be told, Sir, that whatever treachery or tyranny may have formerly marked the politics of the Court of Rome, there is no danger from his holineſs at preſent: that he, good ſoul, is now a good French philoſopher, and that the petitioners, having, at leaſt as far as a petition is evidence of intentions, renounced the *civil* and *temporal* juriſdiction of the Church of Rome in theſe realms, he has lived too long in this liberal age to deem *eccleſiaſtical* juriſdiction a matter of any importance, and is too wiſe to attempt any actual proceeding upon ſuch an exploded principle of authority. It is true that his holineſs

holineſs is, at preſent, under the tuition of a great philoſopher, who, with as much liberality as any Britiſh ſtateſman, has avowed his indifference for all religions; having from an Atheiſt profeſſed himſelf a Mahometan, and from a Mahometan, a Roman Catholic Chriſtian; much good may the petitioners derive from their new proſelyte! It is true alſo, that the tyrannical dominion formerly eſtabliſhed at Rome is no longer to be found *there*, and that the preſent Pope is led about, to act in the coronation farces of this Roman Catholic-Chriſtian, Mahometan Mountebank, with little more ceremony than that with which his holineſs is chaired, as a reward for ſome of the benefits intended to this country, on the 5th of November. But while the Pope ſtill claims, what by the conſtitution of their Church he muſt claim, and what they do not even profeſs to deny him, an *eccleſiaſtical juriſdiction* in theſe realms, I confeſs I derive no comfort from reflecting on his preſent ſituation. When I meditate on the character of his immediate patron, how can I avoid beholding, in this degraded prelate, a powerful inſtrument to forward the projects of this undignified and unprincipled uſurper, who at this moment perhaps watches with an anxious eye, the meaſure now in agitation, not without ſome hope of ſeeing us fall into the ſnare which is laid for us, and of transferring the civil war, which has lately raged in Ireland, into the heart of this kingdom.

For, Sir, if this meaſure is adopted, it cannot be ſo, in my apprehenſion, without extreme danger both to our proteſtant church and to our monarchy; neither of which I ſuppoſe will be ſurrendered without great exertions to defend them.

As it is confidently aſſerted, Sir, that, to grant that equality which is demanded in this petition, is a certain method of eſtabliſhing general tranquillity, and annihilating all feuds and animoſities, I would aſk, whether it has ever been found in hiſtory or experience, that feuds and animoſities have been annihilated by placing the contending parties on terms of equality? In my opinion, Sir, wherever ſuch hopes have been held out, and of this, multiplied inſtances have occurred, they have proved wholly unfounded, and all efforts of this kind have concluded in ſetting the adverſaries on a ſtage of conteſt to begin the battle anew. Is, then, the Church of England to crouch to her adverſary, and, adopting the liberal ſpirit of the times, to admit the Roman Catholic corruptions as matters of no importance, or is ſhe to find herſelf again in the ſame ſituation in which ſhe was placed at the Reformation? Is the ſame dreadful conteſt to be renewed? muſt ſhe be gratuitouſly put in jeopardy a ſecond time, and muſt all the fatal feuds, which have for ſome years ſlept, be revived and rage, 'till victory ſhall again declare for one of the contending parties?

This is a proſpect truly alarming, and yet it is ſuch as naturally ariſes from the preſent ſituation of affairs.

Many cauſes concur to convince me, that it is ſcarcely poſſible the Roman Catholics of Ireland ſhould be contented with the grant of thoſe privileges, which alone they profeſs to claim by this petition. It is of the nature of conceſſion to engender freſh claims, and it unhappily empowers the claimant to enforce them. The laſt indulgence granted to the petitioners, is no ſlight evidence of this; but if we conſider the ſituation in which the Roman Catholic *Clergy* ſtand, undoubtedly the great promoters of this meaſure, we ſhall readily perceive how little probability there is, that the preſent claims ſhould be final.

We are aſked, Sir, publicly, to profeſs our indifference for our religion, and

and for the morals of the people, in order that ſome few of the Laity among the Roman Catholics of Ireland, may become members of Parliament, and ſheriffs of counties, and officers in the army and navy. But, Sir, when the Laity have thus obtained all that they have left to aſk, in what ſituation will the *Clergy* find themſelves? Let us recollect, Sir, that the Roman Catholic Clergy once formed the eſtabliſhed Church of this kingdom. They were originally in poſſeſſion; they had temporal as well as eccleſiaſtical juriſdiction; they were magiſtrates; they ſate in the Houſe of Peers, and they enjoyed the revenues now appropriated to the ſupport of the proteſtant eſtabliſhed Clergy. I know but one ground upon which they have been excluded from all theſe, and that is the *corruption of their Church.* If we admit, as we muſt do, by complying with the terms of their petition, either that their Church is not corrupt, or that it is a matter of indifference, whether it is ſo or no, I would aſk, upon what principle we ſhall pretend to exclude them from the revenues and dignities of the eſtabliſhment? When their Laity are admitted to ſit in the Houſe of Lords, how are we to exclude their titular biſhops, who prove to us incontrovertibly, by ſtill retaining their empty titles, how little they are diſpoſed to give up their pretenſions? When the Laity have obtained all that they now aſk, with how much more weight and authority may they not come forward and ſay, "You have admitted the juſtice of our claims, but you detain from us our property, and deny us our privileges. You leave to us the burthen of maintaining a vaſt body of clergy who have an undoubted right to public ſupport. If we cannot perſuade you to do juſtice, and to diſpoſſeſs thoſe who have ſo long uſurped our ſeats, and enjoyed our eſtates, at leaſt admit us to ſhare with them: admit us at leaſt, to an equal participation in the dignities and emoluments of the Church, with the ſpoilers of our inheritance?" The petitioners are aware, Sir, how valid they will render ſuch claims, by the admiſſion of thoſe preferred in their petition, and, therefore, anticipate the objections which may be made on that ſcore, by profeſſing that they do not mean to claim either the dignities or emoluments of the Church. I truſt, Sir, that we are not ſo far gone in modern liberality as to frame our actions upon the profeſſions of a petition to Parliament, though I do not ſee how far thoſe perſons who ſupport their preſent claims could, conſiſtently, reſiſt ſuch farther demands; nor do I perceive in them any ſuch diſpoſition as would incline them to heſitate at acceding to them, whenever it might be deemed proper that they ſhould be preferred.

It is not only probable that the petitioners will, by farther claims, and by all other means, endeavour to promote the eſtabliſhment of their religion: but they are bound by every tie of *conſcience*, as well as *intereſt* ſo to do; and by conceding to claim after claim, we are only increaſing their power to promote this great, and neceſſary end and aim of all their proceedings. They have never pretended to give up any of the doctrines of the Roman Church; nor do they, nor dare they, deny that they profeſs that great and fundamental tenet of the unity of their Church, by which all Proteſtants are condemned as heretics. They have told us in this petition, how conſcientiouſly and ſcrupulouſly they adhere to their religious opinions, and it is fair to give them credit for this aſſertion, as no other cauſe can be aſſigned for their ſeparation from our communion.

With ſuch principles, in what light muſt every conſcientious Roman Catholic look upon the eſtabliſhed Proteſtant Church of England? They muſt look

upon it, not ſimply as an *uſurpation*, but as an *heretical uſurpation* of dignities and revenues, which of right belong to them; and they cannot but regard it with horror, as conſigning to eternal perdition, almoſt the whole population of a large kingdom. Is it not then reaſonably to be expected, that perſons acting under the influence of ſuch principles, ſhould make every exertion to overturn an eſtabliſhment ſo inimical to their intereſts, and which their religion muſt lead them to look upon with ſo much abhorrence and deteſtation? Nor let us flatter ourſelves that the danger which threatens our eſtabliſhment from ſuch principles is to be regarded as trivial, either with reſpect to thoſe whoſe intereſt it is to promote theſe deſigns, or thoſe who are likely to become the tools and inſtruments by which they are to be carried on.

I need not tell you, Sir, that, when they are called upon to act for the intereſts of their Church, the Roman Catholic Clergy are alert, vigilant, and acute, ſubtle, inſinuating and perſevering, and, if occaſion requires it, bold, beyond moſt other orders of men. Their influence over their congregations in general, is great, but over the low and ignorant, among thoſe who compoſe them, it is almoſt unlimited. Nor have we the leaſt reaſon to hope that the corruptions of their Church may be ſuffered to ſpread among the members of our proteſtant communion with ſafety, under ſuch conduct and direction. The purity of religion is, among the generality of mankind, but an indifferent pledge of its ſtability. Men are eager to get rid of the reſtraints it impoſes, and, where a commutation is offered to them, where external obſervances may be ſubſtituted in the place of religious duties, or ſome doctrine is propoſed which renders thoſe duties nugatory or unneceſſary, they are eaſily led to acquieſce in the change; and if this be the caſe, as it often is, with men of ſufficient intelligence and information, how ſhall the weak and uninformed, the great bulk of every community, withſtand the ſeduction? Will it be neceſſary to ſuggeſt to you, Sir, the dreadful proſpect which the poſſibility that theſe efforts ſhould be ſucceſsful holds out to us? If they ſhould prevail to the deſtruction of our eſtabliſhed Church, the monarchy of this kingdom, as ſecured in the Proteſtant line is departed from us. If they ſhould ſucceed to the ſeduction of any conſiderable body of the people, how long may it reaſonably be expected, that a monarch, deemed an heretic by the greater part of his ſubjects, will be permitted to reign? Theſe, Sir, are awful conſiderations, and well worthy of our moſt ſerious meditation. Amidſt all theſe cauſes of alarm and apprehenſion, I confeſs that I ſtrive in vain to diſcover any advantages likely to enſue from the adoption of the meaſure now in queſtion, except that ſatisfaction which will reſult, to thoſe who poſtpone all other moral conſiderations to the pure exiſtence of certain metaphyſical rights of citizenſhip, from admitting a few individuals to the few remaining privileges from which they are at preſent debarred; few, however, as they are, I think it would be extremely dangerous to grant them, as they ſeem to me to form the laſt barrier which is left to defend our preſent eccleſiaſtical eſtabliſhment and the Proteſtant ſucceſſion of the Crown, as ſettled at the Revolution. This, Sir, which I have pointed out, ſeems to be the only advantage which the promoters of this meaſure can promiſe to themſelves: but the evils I have ſuggeſted, as likely to attend it, are neither the produce of a heated or deſponding imagination; they are neither exaggerated nor improbable. Let me conclude by ſeriouſly aſking you, whether the advantage to be expected is equivalent to the riſk likely to be incurred? When the ſtate ſhall have ſolemnly recognized

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the pretenſions of this corrupt Church; when it ſhall have ſhameleſsly avowed, if not its contempt for the Chriſtian religion, its philoſophical indifference towards it; when the candour and liberality of the French ſchool ſhall have obtained an obvious influence over our public debates; and when, laſtly, Sir, the practical effect of ſuch conduct ſhall have become manifeſt; when our ſtreets ſhall be crowded with proceſſions; when we ſhall be openly invited to adore a waſer in one place, an image in a ſecond, and a relique in a third; when pilgrimmages and pennances ſhall be again publicly eſtabliſhed; when the abſurdities of tranſubſtantiation, and the unſcriptural doctrine of purgatory, ſhall be openly taught; when indulgences for ſin ſhall be ſold by papal commiſſion; and maſſes for the dead ſhall be publicly celebrated, and it ſhall be aſked, "to what end have all theſe ſacrifices been made?" I declare, Sir, ſatisfied as I am, that to accede to theſe demands, ſo far from producing tranquillity, would only engender farther claims, and that no claims remain which can be acceded to without imminent danger, I am at a loſs to conceive what anſwer can be given, except that certain Citizens have been admitted to certain civil functions, which they claimed a right upon abſtract principles to exercise.

But, ſhould it be contended, Sir, that from the general relaxation of religious principle which unhappily diſtinguiſhes this period, there is no danger of any ſuch ſeduction as I have mentioned, and that all the effect of that mummery which the Roman Catholic ſuperſtition may diſplay to allure us, will be to produce deriſion; let me aſk, whether it is adviſeable to increaſe the prevalent ſpirit of irreligion by a gratuitous adoption of thoſe corruptions which diſgrace the Chriſtian Faith? Is it to be ſuppoſed that the bulk of the people have ſo much diſcernment as nicely to ſeparate religion from its abuſes, and to ridicule the one without imbibing ſome contempt for the other? or will the preſent Church and State be more ſecure under a broad diffuſion of atheiſtical principles, then under the dominion of the Romiſh ſuperſtition? The hiſtory of France during the laſt century, will, I believe, anſwer both theſe queſtions. If the corruptions of the Romiſh Church have, as is contended, wrought a decay of its power and influence, the feature which is ſuppoſed to mark that decay, is well worth our ſerious attention. Through a conſiderable part of Europe, that ſuperſtition is known to have given way to ſecret or avowed Atheiſm. Such is that alarming feature which is ſuppoſed to mark the decay and portend the diſſolution of the Roman ſuperſtition. Shall we then invite this infection? are we in ſuch an high ſtate of religious purity and perfection, that we can ſuffer without injury a free and unlimited circulation of thoſe corruptions which have manifeſtly contributed to the growth and prevalence of Atheiſm? or are we not rather bound by every principle of duty and intereſt, to exert againſt this peſtilence the moſt ſevere laws of quarantine? I have detained you, my dear Sir, longer than I expected when I began this letter. I have thrown together ſuch thoughts as occurred to me on this momentous queſtion, I confeſs without much order or method. If I have been able to ſuggeſt to you, any thing which you have not yet conſidered, the end I propoſed to myſelf will be anſwered.

I am happy in ſubſcribing myſelf,

Dear Sir,

Yours, &c. A. B.

On METHODISM *and the* EVANGELICAL MAGAZINE.

TO THE EDITOR.

SIR,

I HAVE repeatedly obſerved in your admirable work a diſpoſition to watch the progreſs of methodiſtical as well as other levelling. You have attacked with ſtrong and poignant ſeverity all thoſe who endeavour by cant to ſtir up the people againſt the lawful clergy of the country, and other conſtituted authorities. You have reprobated the principle of individuals preſuming to dictate to exiſting authority, and the Jacobin ſchemes of overawing all corporations and orders by proceedings in maſs. Your efforts in this part of the cauſe have often appeared to me of the moſt momentous magnitude; but were I to ſelect an inſtance beyond the reſt, it would be your exhibition of Rowland Hill's tour, about 1800. I wiſh, Sir, you would regularly devote a ſmall portion of your repoſitory, as often as poſſible, to the expoſure of the Methodiſts; and another ſet who now chime in with them, called in Scotland Antiburgher Seceders; but in England they have a name more hiſtorically appropriate to their ſpirit and objects;—*the Independents*.

One of the projects in which Methodiſts and Independents agree is the eſtabliſhment of a very cheap Magazine, which, like Tom Paine's works, ſhall be diſſeminated among great numbers of the lower orders. This performance is called the Evangelical Magazine, and one of its grand purpoſes is to encourage a contempt of all human learning; and to regard the methodiſtical Evangeliſm alone. The numbers for the year 1804 contain a ſeries of biography, exhibiting the lives of ſix ignorant, and two ignorant and profligate men, who, without any illumination, but that which they claimed from the Spirit, became methodiſtical preachers, and were held up by the biographer as models of perfection. One of theſe, according to his hiſtorian, had been a long time a footman in a holy family, and was a moſt pious and eloquent preacher. Another was a journeyman inſtrument-maker; a third a dyer; a fourth a peaſant; and ſo forth with the reſt, which are held up to the admiration of the readers of theſe compoſitions. The object of ſuch an attempt is obvious. The Methodiſts, as a body, are ignorant; the Church, as a body, are learned. Thoſe ignorant agitators wiſh to repreſent ſuch ignorance as the biographers deſcribe, and they themſelves experience in their own perſons, as a perfect qualification for being an evangelical preacher, and triumphing over every educated and informed clergyman. Eſtabliſh the doctrine that Parſons, the footman; and Jackſon, the knife-grinder*, without any acquirements but thoſe which flow ſo liberally from the holy Spirit, are perfectly fit for preaching and teaching the Goſpel of Chriſt; and you open the ſame claim to all the taylors, coblers, and weavers in the kingdom. Such a latitude in the qualifications of inſtruction, naturally leads to a correſponding latitude in the exerciſe of power. If Charles Parſons, the footman, be allowed to ſurpaſs Dr. Horſeley, the prelate, in the gifts of ſpiritual illumination (as moſt unqueſtionably every Methodiſt would aſſert) may not John Clout, the ditcher, on the very ſame principle, be a fitter man for

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* See the biography of the Evangelical Magazine for 1804 *paſſim*.

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the ſupreme management of ſpiritual concerns than Dr. Sutton, the primate. The object is the deſtruction of ſubordination, and the confuſion of all ranks and orders.

When we retrace the hiſtory of the Methodiſts, at leaſt Whitfield's ſet of them, we can eaſily find the origin of the levelling ideas, which they have never failed to exhibit when occaſion offered; although they ſtudiouſly and anxiouſly profeſs the contrary ſentiments of obedience to government. I care not for their profeſſions but their conduct. They ſend about emiſſaries to ſtir up the maſs of the people to a hatred and contempt of their eſtabliſhed clergy. This mode they have purſued from the time Whitfield firſt got himſelf a footing; and I cannot admit the conſtant aſſailants of our lawful Church and eccleſiaſtical conſtitution to be deemed friends of government. Why do they hate the Church? Becauſe, from the very beginning, Whitfield and his followers adopted the doctrines of Calvin, the anti-hierarchical and anti-monarchical diſturber of Kings and Biſhops in the ſixteenth century. Calvin was a noted leveller; the Methodiſts, to imitate him, muſt be noted levellers too. Many changes they underwent, but in none did the Methodiſts loſe their Calviniſtic or levelling ideas. Theſe ſtuck to them in all changes; and they are ſtill a ſet of diſaffected levellers, watching an opportunity of degrading conſtituted authority, ſubverting eſtabliſhed power, and introducing meaſures of great national detriment. As Calviniſtic levellers the Methodiſts, in their biography, endeavour to exalt ignorance, and to give power to unfitneſs. As Calviniſtic levellers, true to the ſame principle, they endeavour to raiſe the mob in maſs againſt clerical individuals and orders. As Calviniſtic levellers they endeavour to deſtroy other conſtituents of national diſtinction and importance. Thence a great object of their Evangelical Magazine is to deſtroy our African and Weſt India trade, that from official documents are proved to conſiſt of more than half the trade of the country; and not ſatisfied with this ſcheme, they earneſtly urge the ſuppreſſion of all commerce, as may be ſeen in numbers of their tracts; but moſt completely in their Evangelical Magazine. All theſe acts I impute to the operation of Calviniſtic levelling, becauſe they all obviouſly tend to accompliſh that purpoſe.

The Evangelical Methodiſts are riſing conſiderably in influence; and it appears that one mode which they propoſe for maintaining that authority is to procure the command of ſundry Church livings; their ringleaders are dextrous, and their richeſt votaries are credulous. The movers prevail on the puppets to purchaſe whatever livings they can procure, and to beſtow them on methodiſtical preachers, qualified as the biography of their own Evangelical Magazine bears teſtimony; and thus a door is opened for Charles Parſons, the footman; and Jackſon, the knife-grinder, to become members, and beneficed members of the Church of England. There is an obvious check however to the appointment of ſuch perſons to eſtabliſhed livings. Where are they to get orders? If the chaplains, and other examiners under biſhops, probe ſufficiently the powers of the candidate, and inveſtigate his character, an incapable or improper perſon could never be ordained. On the diſcharge of this duty of chaplains depends in a great meaſure the excluſion from orders of ignorant methodiſtical preachers, whoſe patrons are diſpoſed to remunerate their nonſenſe or miſchief by valuable preferments. If the chaplains, and other confi-

dential agents of our preachers, are sufficiently deep and comprehensive in their examinations of Methodist preachers, they will find they must reject the greater number of them for sheer ignorance and illiterature. No man of talents or learning will have recourse to cant or pretexts of divine illumination, because he can answer his purposes without such expedients. If an examiner find a candidate for orders, instead of opening on the grand subjects of ethics and religion, whining about the Spirit of God, let him probe his learning the more closely. I shall not, Mr. Editor, be wanting in humble attempts to lay before you facts and truths concerning the proceedings of the Methodists; but I wish you could more frequently devote your powerful mind to the plan and execution of the Evangelical Magazine.

A FRIEND TO ESTABLISHMENTS.

Chelsea, April 19, 1805.

TO THE EDITOR.

SIR,

IT appears, from Mr. Overton and others, that certain observations on Original Sin and Regeneration, which dropped from my pen in the ardour of the *Hawkerian* Controversy, have left on some minds an impression unfavourable to my "*Divinity.*" But, on revising my Letters to Hawker, I perceive nothing to justify the opinion, that I am not a strict believer in our church doctrines, as delivered in the thirty-nine Articles. There is a little note, indeed, respecting the damnation of infants unbaptised, which, from the omission of a single word by the printer in the first edition of my first letter to Hawker, might have caused a misconception of my sentiments: But, in the second edition, the error was rectified. [See Pp. 40, 41.]

That the depravity of the human heart is the foundation of the atonement of Christ—man's utter unworthiness, and Christ's all-sufficiency, has been the main subject of all my pulpit discourses—the *vivida vis*—the *mens agitans molem*, blending itself with the whole mass; from the time of my ordination to the present moment. This includes a space of twenty-two years. During this period, I have served churches that required two sermons every Sunday. And one of the two has been, for the most part, my own composition. On an attentive examination of these discourses, even Mr. Overton would be forced to acknowledge, that the fall of man, the hereditary corruption of the human race, the atonement, the vicarious sacrifice, the sense of our degraded state, the operation of the Holy Spirit, our sole refuge in the merits of Christ, are the doctrines that pervade them all. And, where I have had recourse to others for assistance, they have not been heathen philosophers, but Christian divines—not those mere moralists with whom the Calvinist has been pleased to associate me, but whom, in common with the Calvinist, I despise. The characters with whom I have "taken sweet counsel, and walked in the House of God as friends," have been no other than a BAGOT and a JACKSON, a PORTEUS and a HORNE, a WILSON and a WHITAKER. It was, at one time, my favourite religious exercise to reduce, where I found it practicable, a learned disquisition to a popular discourse, or raise the too familiar address to a becoming elevation.

ſion. I have preached, on the prophecies, with Bagot and Jackſon, in a ſtyle adapted to a country congregation: And, by the omiſſion of colloquial terms and uſeleſs repetitions, I have rendered the ſermons of Biſhop Wilſon not unpleaſing, I believe, to men of taſte, though not leſs intelligible to common hearers.

That the current of my religious ſentiments through life, has been ſuch as I now repreſent them:—that I have always revered the names I have juſt mentioned, will be ſufficiently proved by a reference to my writings. In "*The Engliſh Orator*," I have ſpoken of Biſhop Bagot (reflecting on whoſe apoſtolic piety I have often dropped a tear), in a ſtrain of enthuſiaſm that muſt ſurely preclude from the moſt uncandid mind every idea of affectation.

——————" In thoſe avenues, that erſt
O'erarch'd a BAGOT, proud to embower ſuch worth,
Such virtues in their venerable ſhade,
There, muſing oft on future ſcenes, he formed
The proſpect of ideal good, to flow
From his impaſſion'd preaching."

P. 156. [Third Edition.]

Of Bagot, it might have been truly ſaid: "Ουρανω τηρξει αστρασι, επι δε χθονι βαινει." Dr. Bagot's approbation of my conduct during my reſidence at Chriſt Church, will always be the ſource of the pureſt pleaſure to me.

To the preſent Dean of Chriſt Church I had never the honour of being introduced; though (it ſeems ſuperfluous to ſay), to his high character I have uniformly looked with veneration. To his preaching I have frequently liſtened with delight; and, returning to my rooms, was able to recollect and write a very conſiderable portion of the ſermon; a proceſs with which I was ſeldom ſatisfied, when attempting to recover what I had heard from any other preacher.

Of my early attention to Porteus and Horne, my Engliſh Orator will alſo bear witneſs:

——————" Tho' PORTEUS ſtrike
By copious ſentiment condens'd and ſtrong;
——————Tho' HORNE may cloathe
His thoughts in beauteous metaphor, he knows
To diſcipline his fancy; to command
The heart, and by familiar accents move
The Chriſtian ſoul."——P. 185.

My Ode on Biſhop Wilſon, one of my firſt lyric pieces, will concur with other evidence, to ſhew that religious diſpoſition of mind, which my adverſaries have ſo uncharitably called in queſtion. I was not perſonally known to Biſhop Wilſon: It was my reverence for his character prompted me to write the Ode, as my approbation of his doctrines hath induced me to preach his ſermons.

" Suppreſs, fond youth, the hallow'd ſtrain,
(He cried) nor raſhly thus profane
Theſe groves with Pagan ſighs:

"Rejoice, that, cruſh'd to earth, the abodes
Of Druids and their fabled gods,
With ſuperſtition's frown affront no more the ſkies.
What, doſt thou mourn the vaniſh'd rite
That gave to horror the pale night,
And ſhook the blaſted wood;
While, as each victim's dying cries
Announc'd the human ſacrifice,
Scar'd at the infernal ſcene, the moon went down in blood?
With joy look round this little iſle,
And ſee the genial virtues ſmile,
The Chriſtian planted here:
'Twas his, where pain had fix'd the dart,
To heal with lenient balms the ſmart,
From penury's pale eye 'twas his to wipe the tear.
With more than all a ſhepherd's care,
He raiſ'd the children of deſpair,
By conſcious guilt oppreſt:
He bade, where weary ſinners trod,
Repentance, pointing to their God,
Guide their reviving ſouls into the realms of reſt."

DEVON and CORNWALL POETS, Vol. II. Pp. 9, 10.

The "laſt, though not leaſt" in eſtimation, to whom I ſaid I was indebted for my "Divinity," was Whitaker. And of the following Sonnet what is Mr. Overton's opinion?

"What tho' the ſplendor of thy genius draws
From Europe's letter'd ſons the acclaim of praiſe;
Yet, with new energy to nerve my lays,
I gaze not on thoſe gifts that gain applauſe.
No—I ſurvey thee ſteady in the cauſe
Of thy religion, in theſe faithleſs days!
I venerate that ſtrong unſhaken mind
Which for the Saviour-God, the atoning croſs,
A rich alluring patronage reſign'd;
Counting the treaſures of the world as droſs!
I love that ſoul which no mean cares engroſs,
Which melts in ſympathy for human kind!
O! may I never live to mourn thy loſs,
But, by thy ſoothing aid thro' life's dark valley wind!"

See *Sketches in Verſe*, p. 25.

Beſides, in the Engliſh Orator, there are expreſs intimations of ſincere belief in the leading doctrines of Chriſtianity.

"If, in the Chriſtian ſyſtem we behold
The radiant Sun of righteouſneſs ariſe,
With healing in his wings, to ſtream forth light
Upon the ſterner virtues, to relume
By pure effulgence mild the moral world;
'Tis here pathetic eloquence ſhall greet
Proſpects on which e'en Paradiſe might fade,

Tho'

Tho' all its bowers hung blooming to the breath
Of innocence! 'Twas Eden's happy pair
Announc'd creation's bleſſings: But here burſt
Ineffably benign Redemption's rays,
Whilſt in a mute amaze archangels hail
The infinitude of Mediatorial Love!"—Pp. 168, 169.

But I have publiſhed ſermons. [See Pp. 8, 9, 10, 11, 16, 18, 25, 26, 27, 32, 33, 34, 35, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 135, 140, 141, 142, 143, 144, 171, 172, 173, 174, 175, 176, 181, 182, 183, 184, 192, 206, 208, 210, 262, Vol. I. and Pp. 59, 60, 89, 163, 164, 165, 166, 167, 168, 169, 170, 184, 185, 186, Vol. II. Diſcourſes, 2d Edit.] In my two volumes of Diſcourſes, there is an intermixture of ſermons and eſſays, the latter not adapted to the pulpit. So much, therefore, of the doctrinal part of ſcripture, as is to be found throughout the volumes, could hardly have been expected. The fifth diſcourſe of the firſt volume has, for its text, "By whoſe ſtripes ye were healed:"—I recommend the peruſal of it to Hawker and Overton. "By one man's diſobedience, many were made ſinners, a fallen degenerated race. And conſcious of this degradation, they drooped under the ſenſe of infirmities that needed interceſſion, and of vices that required atonement!" "See, then, the Son of God, who was himſelf to bear the iniquities of the world, and to be offered up a ſacrifice for ſin!"—"It is neceſſary that our minds be deeply impreſt with a ſenſe of our own inſufficiency and unworthineſs."—"Vainly do we profeſs ourſelves Chriſtians, unleſs we ſee the neceſſity of Chriſt's aſſiſtance."—"But he only will have recourſe to a phyſician, who feels himſelf afflicted with diſeaſe. The Chriſtian, therefore, ſenſible of his infirmities, and experiencing the anguiſh of ſin, will apply for relief to him, who can alone ſtrengthen his weakneſs, and pour balm into his wounds. The Chriſtian will behold his Saviour bruiſed for his iniquities, and chaſtiſed for his peace; and confeſs, with all the fervour of gratitude, that by the ſtripes of that Saviour he is healed!"—"It is only then, through a conviction of our unworthineſs as fallen creatures, that the merits of a Redeemer can reinſtate us in the favour of God. But, alas! how rare, how difficult is ſuch a conviction!"—"Unaſſiſted by the Chriſtian graces, our boaſted morality is chimerical and vain. At the day of judgment, when the intereſts of this world ſhall be no more, all its fallacies will be aſſuredly detected."—"The beſt moral man can have no reaſonable pretenſions to the rewards of Chriſtianity, unleſs he believe its doctrines, and perform its duties.—"How deplorable the ingratitude of him, who never felt a wiſh, to know the love of Chriſt, which paſſeth knowledge!—who would juſtify himſelf, a corrupt and ſinful creature, before an all-perfect Creator. For behold even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight! How then, can man be juſtified with God; or how can he be clean, that is born of a woman?"

Shall, then, an incidental expreſſion, haſtily thrown out in a temporary diſpute (which, whatever my enemies may think or ſay, originated in my zeal for Chriſtianity and the church-eſtabliſhment), be oppoſed to all that I have been preaching and publiſhing, for a ſeries of years, on theological ſubjects? Can the proof of one moment's error (if it be admitted an error) overturn the evidence of a whole clerical life? That the late Biſhop of Exe-

ter,

ter, was of a very different opinion, his Lordship's letters to me approving my motives in the controversy, his revision of the MS. of my last two letters, where he omitted some passages, and inserted others with his own hand, and his condescension in saving me the trouble of correcting the press, (which he undertook and performed, himself), will abundantly testify.

But enough, though not, perhaps, too much in the idea of those at whose suggestion I seized my pen. To my own feelings, I have neither written enough, nor expressed myself with sufficient energy, sensible as I am, that not my clerical life only has been pure, from the slightest stain of heterodoxy; but that I have been instructed "from my youth up" in the genuine principles of Christianity. Truly may I assert, that "from a child I have read the scriptures, which alone can make us wise unto salvation."

Educated under the care of a parent, whose exemplary religiousness, whose faith and unaffected piety, commanded respect and conciliated esteem, administered comfort to the believer, and overawed the infidel, I shall consider myself as indeed an apostate, were I such as the adversary hath described me. Often (and whenever it recurs, it is the most satisfactory moment of my life), often, in imagination, do I sit by that venerable parent, and hear him discourse "of things above this world!" In his presence, the libertine blushed; and the sceptic no longer doubted! And I am half disposed to think—I was once assured, that a person, who, in former years, was much attached to my father's conversation, but who has since acquired a popularity which no good man can envy, I am willing to believe that that licentious wit was, in consequence of my father's arguments, and more impressive manner, almost persuaded to be a Christian!

"But ah! my Sire! how fleeting is the view
Of pleasures shar'd with thee! E'en now I shed
Fresh tears; in fancy all my griefs renew;
And wring my little hands beside thy bed;
Press thy cold lips, and pillow up thy head!
Yet, by a sweet remembrance sooth'd, I tell
How with a placid smile thy spirit fled;
And on those charities delight to dwell,
Which I ador'd in death, and lov'd in life so well!"

LOCAL ATTACHMENT, Vol. I. p. 83. [New Edit.]

Frequent is my prayer to the Almighty, that, as the spirit of Elijah descended on Elisha, so may my father's descend on me! If this be enthusiasm—if this be methodism—in the name of a methodist I glory!

I remain,

SIR,

Your respectful servant,

R. POLWHELE.

TO

TO THE EDITOR.

SIR,

I RECOLLECT that formerly, though I cannot call to mind the preciſe year, when there was an alarm reſpecting the increaſe of popery, and a return was ordered of the number of Catholics in England, every public print overflowed with details from Fox's Martyrs or elſewhere, of popiſh cruelties and tortures. As the fear ſubſided, theſe ſalutary remembrances were, perhaps prematurely, laid aſide. This proved however that we were then, as a people, warmed with a true Engliſh ſpirit, and genuine love of our truly glorious conſtitution. Whereas at preſent, when the danger is ſo much greater from a coalition of every hoſtile principle, however diſcordant among themſelves, whiggiſm calling itſelf patriotiſm, popery, hereſy, and diſaffection, there ſeems to be very few real patriots left to warn their countrymen of thoſe horrid principles which the Iriſh rebellion proves to us are by no means laid aſide. Thoſe who at the former period were ſo wiſely zealous, appear now to be either buried in ſtupid indifference, or led aſtray by the artful jacobinical pretences of *candour, moderation, and liberality.*

INCOGNITUS.

POETRY.

When our readers are informed that the following tranſlation is the production of boys, who are either very young, or have but recently directed their attention to Latin verſification, they will no doubt concur with us in thinking it equally creditable to the talents of the ſcholars, and to the abilities of the maſter.

BLACKBURN FREE GRAMMAR SCHOOL OF QUEEN ELIZABETH.

Gray's Elegy, written in a Country Church- Yard, rendered into Latin by the Scholars of the Firſt Claſs, February 6, 1805.

CLAMAT veſpertina diem campana peractam,
Bos rediens lenté læta boat per agros;
Feſſa domum repetens veſtigia flectit arator,
Ac tenebræ obſcuræ jam loca cuncta tenent.

Nunc condunt dubia cum luce crepuſcula campos,
Et totum cœlum nocte filente tacet;
At non qua volitans ſcarabæus bombilat alis,
Et ſopit caulas nola ſonora procul.

Ni celſa intortis hederis ex arce virenti
Ad lunam auditur ſordida bubo queri,
Flectentes prope ſecretam veſtigia ſedem
Miſcere infeſto regna vetuſta pede.

Ulmo ſub patula, triſti ſub tegmine taxi,
Qua cumulis multis putrida ſurgit humus,
Quisque brevi in tumulo per ſæcula longa quieſcens,
Agreſtes ruris pace fruuntur avi.

Auroræ non aura levis ſpirantis odores,
Nec caſula parva garrula hirundo gemens
Nec cantus galli argutus, nec buccina rauca
Ex humili lecto deinde ciebit eos.

Ardebit foculus lucens non amplius illis,
Sedula nec carpet veſpere mater opus,
Nec patris ob reditum balbas puer ore loquelas,
Nec genua aſcendens oſcula blanda dabit.

Falci ſæpe ſeges flaveſcens ceſſit aduncæ,
Indomitam fregit vomer aduncus humum;
Quam læti per agros jumenta agitare ſolebant,
Quam tremuit valido ſylva ſecure vetus?

Gaudia ne ſpernat, tenues lætoſque labores,
Nec levis ambitio nomen honore carens,
Nec ſimul audit s naſo ſuſpendat adunco
Pauperis annales turgida pompa breves.

Antiquæ gentis decus, imperiumque ſuperbum,
Cuncta quæ opes dederant, clara Venuſque dedit
Expectant pariter non eluctabile tempus;
Ad tumulum ducit laudis honorque brevis.

Ipſos culpandos ne vana ſuperbia dicat
Si curtos tumulos nulla trophæa tegant,
Qua longas templique vias, laqueataque tecta
Laudibus eximiis organa læta replent.

Urna valetne ſuperba, valent ſpirantia ſigna,
Ad corpus vitam nunc revocare brevem,
Tellurem tacitam vox clara laceſſere honoris,
Aut vita functos flectere blanditiæ?

Pierio quondam ſtimulata calore, relicto
Hoc jam forte loco, corda ſepulta jacent;
Hic dextræ bene quæ ſceptrum regale tuliſſent,
Aut percuſſiſſent fila ſonora lyræ.

Aſt illorum oculis doctrina volumina nunquam
Evolvens, ſpoliis temporis aucta, tulit,
Frigida compreſſit divinos mente furores,
Pauperies, animi vimque ſubegit iis.

Ah! quot ſapphiros, pulchro ſplendore micantes,
Obſcura immenſi marmoris antra ferunt!
Ah! quoties flos purpureus in valle reducta
Floret odoratus, floridus atque latet!

Ruſticus hic fortaſſe jacet qui fortiter heros
Finitimo ſatrapæ reſtitit, arva tuens;
Hic vates ſine laude aliquis, ſine labe tyrannus,
Immunes patriæ cædis habenſque manus.

Audire ingenti plauſu reſonare ſenatus
Eloquio attonitos, vimque minaſque feras
Spernere, per latam diffundere gaudia terram,
Atque hominum lætis vultibus uſque frui

Sors vetuit, neque creſcentes modo ſæva repreſſit
Virtutes, vetuit turpe benigna ſcelus,
Civibus occiſis vetuit ſceptroque potiri,
Haud faciles flecti ſupplicis atque prece.

Verum diſſimulare, doloſaque reddere verba,
Et premere ingenuæ ſigna pudicitiæ,
Luxuriæque aris, faſtuſque imponere dona,
Pieridum ſacris thura cremata focis.

Vixere inſano procul a clamore virorum,
Nec famæ nec opum vota movebat amor,
Vallibus umbroſis peragens ignobilis ævum
Carpebat tacitam turba quieta viam.

Oſſa tamen pedibus vulgi vexentur iniqui
Quo minus inſeſtis, ſtructa ſepulchra prope,
Verſibus incomptis, rudibuſque exculta figuris,
Singultus triſtes mæſta tributa cient.

Ætates ſaxis inſcriptaque nomina muſa
Indocta, ſpatium famæ elegique tenent;
Divinoque excerpta volumine diſticha ſpargit,
Quæ meminiſſe docent vulgus agreſte mori.

Nam quis in æternum ſe ad muta oblivia tradens,
Conceſſit vitæ gaudia blanda neci,
Læti deceſſit geniali ex lumine ſolis,
Nec flexit moriens lumina mæſta retro.

Confidit gremio dulci moribundus amici,
Et lacrymæ mulcent lumina clauſa piæ;
Vox etiam e tumulo naturæ myſtica clamat,
Ac cineres vivunt priſtinus atque calor.

Tuque oh! qui memor exanimorum laude carentum
Ingenua hoc humili carmine fata refers;
Si quis dum ſecum fugientia tempora verſat,
Quæ fuerint meditans fors tua fata petat.

Forte aliquis dicat jam tempora canus agreſtis,
Hunc vidi celeres ſæpe ego mane gradus
Flectentem per agros, ſpectatum a vertice collis
Extantem ſolem fluctibus æquoreis.

Illic nutantis denſo ſub tegmine fagi,
Cui vaga ſtirps alte putrida fertur humo
Membra die medio proſternere feſſa ſolebat,
Accipiens ſonitum prætereuntis aquæ.

Hanc

Hanc juxta ſylvam nunc verno tempore lætam,
Tendebat greſſus, verba proterva loquens;
Nunc languens, triſtis, velut amens, pallidu ſore;
Aut preſſus curis, aut in amore miſer.—

Mane erat, ac ſolito admirans nec colle videbam,
Nec prope gratam umbram, neve ubi rura patent;
Altera lux venit, nec viſus adhuc prope rivum,
Nec collem repetens, nec nemora alta pius.

Tunc ſolita pompa ſolennia funera vidi
Lente per templi triſtia ducta vias,
Huc ades, et ſaxo (nam tu vir doctus haberis)
Sub veteri ſpinâ carmina ſcripta legas.

To the Crow that flies home last.

by a lady.

SAY, weary bird, whoſe level flight,
Thus at the duſky hour of night
Waves through the midway air;
Why thus beyond the verge of day,
Is lengthen'd out thy dark delay,
Adding another to the hours of care.

The wren within her moſſy neſt,
Has huſh'd her little brood to reſt;
The wood-wild pidgeon rock'd on high,
Hath coo'd his laſt ſoft note of love,
And fondly neſtles by his dove,
To guard her downy young from an inclement ſky.

Each twittering bill and buſy wing
That flits at morning's humid ſpring
At reſt; or ſleepleſs kept ſo late
By Philomel's enchanting lay,
Who now aſham'd to ſing by day,
Trills the ſweet ſorrows of her fate.

Haſte bird and nurſe thy callow brood,
That call on heaven and thee for food,
Bleak on ſome clifts neglected tree;
Haſte weary bird thy lagging flight,
This is the chilly hour of night,
Fit hour for reſt and thee.

THE TRULY GREAT NATION

Written in 1799.

'Tis George's call! the muſe approves the ſound.
May Britain's fame inſpire the realms around.
Thoſe realms which France oft labour'd to enſlave;
Thoſe realms which Britain oft has bled to ſave.
Now o'er each clime Britannia's thunder hurl'd
Prevents th' unbounded ruin of a world!
Still thus O nation *truly* great, proceed:
Teach blood ſtain'd tyrants in their turn to bleed;
Nor longer ſuffer e'en mad France to groan
Beneath that worſt of tyrannies—her own.

INCOGNITUS.

TO THE EDITOR.

SIR,

I SEND you the threnody or elegiac complaint of an unfortunate ſwan for the loſs of it's mate, who terrified, as is ſuppoſed, at being brought to a new ſituation, ſprung upwards, and killed itſelf againſt the branch of a tree overſhadowing the lake it then occupied. It is ſubmitted to compoſers as a piece well adapted to be ſet to muſic

BENVOLIO.

THE SOLITARY SWAN TO IT'S ABSENT OWNERS.

Give ear, kind Sir and lady;
My love is dead and gone,
And here I'm left,
Of joy bereft,
A ſolitary Swan.

My ſnow white neck oft turning,
All ſad and woe begone,
Each day I try,
Some mate to ſpy,
Poor ſolitary Swan.

Alone I ſail deſponding,
Your glaſſy lakes upon,
No mate is near,
My heart to cheer,
Poor ſolitary Swan.

What creature can be happy,
Where lives but only one?
A dying ſtrain,
Muſt end my pain,
Poor ſolitary Swan!

ERRATA.

Vol. xx. P. 223, line 10, for PRECOGNITUS read INCOGNITUS.

P. 223, line 4, from bottom, for

Then try if you can *watch* your Miles,

Read—

Then try if you can *teach* your Miles.

DEATH.—On the evening of Saturday, the 13th of April, died, at the age of forty-two, SUSANNA MARIA, wife to JOHN GIFFORD, Esq. of Penge Cottage, in the county of Surrey. Sustained by a firm and well-grounded confidence in the mercies of her God, through the merits and mediation of her Redeemer, she bore, with true Christian piety, fortitude, and resignation, an illness of ten months, attended with extreme pain, accompanied with the most distressful circumstances, and precluding, from its commencement, all hopes of recovery. As, by a conscientious discharge of all the domestic, social, and relative duties, by the sweetness of her temper, by her mild, benevolent, and affectionate disposition, ever anxious to oblige and fearful to offend, she endeared herself, during life, to her family and friends, so, by her meek and exemplary conduct, on her death-bed, did she acquire fresh claims to their love and esteem. By all who knew her her death is deeply deplored; to her disconsolate husband, who knew her best, the loss is irreparable. But, as their loss is her gain, as it is permitted to hope that she has exchanged a world of wretchedness and trouble for one of peace and happiness, and that her death is only the forerunner of a joyful and glorious resurrection, though it be natural to lament, it were impious to repine.